MEMORANDUM

Submitted by

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RULER OF SERAIKELLA

To

THE STATES REORGANISATION COMMISSION

NEW DELHI

Source: KC Dash, Digitized by PPRACHIN, SOA

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TO

THE CHAIRMAN AND MEMBERS

OF

The States Reorganisation Commission

NEW DELHI.

It is rather unfortunate, that I have been driven to the position where it appears now necessary to submit this memorandum, on a question which should have been settled very easily, by the Union Government long before. The question of inclusion of Seraikella in Orissa did not raise any controversy, when as a measure of post-independence policy, all the Indian States were merged with different Provinces or formed into Units of Union of States. However, now that this Commission has been appointed to reorganise the boundaries of the States, I take this opportunity to welcome you and to submit this Memorandum for your kind consideration.

I.--CONSTITUTIONAL ASPECT

2. In India, Orissa States were the first to sign the integration agreements. Orissa gave the lead to whole of India and Seraikella House was the first to give the lead to Orissa States—thus opening this glorious and illuminating chapter of Indian Independence. The form of this agreement will be found in Appendix XI at page 178 of the White Paper on Indian States. From the wording of the solemn agreement it can easily be seen that there was hardly any scope of ambiguity. In other Indian States where there was any doubt whether a particular State should integrate with a particular Province or not, or remain otherwise, the Government of India, had entered into another form of agreement. The Cooch Behar Merger agreement or the Bhopal agreement appearing as Appendices XXIV & XXX at page 212-14 and 226 of the White Paper on Indian States, will illustrate this.

3. When I entered into the agreement with the Dominion Government (along with 24 other Orissa States) on the 15th December, 1947, with the express purpose of having the Seraikella State integrated with Orissa, I, was actuated by the governing desire to meet the wishes of the people of my State, who, through Prajamandal agitations, were pressing for complete merger with Orissa on account of historical association, cultural oneness and linguistic homogenity. I, as the Ruler of the State, was also fully conscious of the past history of my State, my ancestors having ruled there for fifty six generations.

4. The preamble of this bilateral agreement I had signed ran as follows :—

" Whereas in the immediate interest of the State and its people, the Raja of **Seraikella** is desirous that the administration of the State should

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be integrated as early as possible with that of **the Province of Orissa**, in such manner as the Dominion of India may think fit."

5. At the termination of Paramountcy of the British Crown, I entered into an agreement known as Instrument of Accession on the 16th August, 1947, in the form given in Appendix VII at page 165 of the White Paper on Indian States. This had provided in clause 7 as follows :—

"Nothing in this Instrument shall be deemed to commit me in any way to acceptance of any future Constitution of India or to fetter my discretion to enter into arrangements with the Government of India under any future Constitution."

Before the Constitution of India was adopted by the Constituent Assembly, its acceptance was sought from the Indian States either through their Constitutent Assemblies where such bodies existed, or through their Rulers. The Hon'ble Minister for States, the late Sardar Patel explained this procedure with pointed reference, when he stated, "We have therefore, no option but to make the Constitution operative in these States on the basis of its acceptance by the Ruler or the Rajpramukh, as the case may be, who will no doubt consult his council of Ministers." (Page 110, White Paper on Indian States).

I cannot be accused of having accepted at any time the Constitution which in its First Schedule described the different Part 'A' States, including Bihar. On the other hand I have been protesting (See Appendix 'A' Series) against this, (namely the inclusion of Seraikella in Bihar) almost right from the time when it was done.

If the option to accept or not, the Constitution (that had been specifically guaranteed to me under the Instrument of Accession of the 16th August, 1947) is taken to have been more or less surrendered (which is not the case) by the agreement for integration of December, 1947, it is all the more injustice and violation to rob me and my people of the very purpose of integration (namely to be merged with Orissa) for which I had parted with a great Constitutional privilege.

6. The Government of Orissa actually took over the administration of my State on 31st December, 1947, along with 24 other Orissa States which were merged with Orissa on 1st of January, 1948. Merger with a Province was taken by some section of people to be an antidose against the movement for self determination in the State areas. They therefore wanted to agitate for the formation of a Union of the pattern of Saurastra or PEPSU in which case they expected to get more opportunities in the administration. The politicians of Bihar took advantage of this situation and spurred the agitation with a displaced emphasis and played upon the

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sentiments of the Adivasi section of the people in the State and the neighbouring areas. This they (the politicians of Bihar) thought was opportune to avert the risk of a strong claim of Orissa on Singhbhum District following the merger of Seraikella & Kharswan. The unfortunate mistake of the Orissa Government Officers at Kharswan in opening fire on the second day of their administration, to repell the onrush of outsider Adivasis who had been roused by the vested intermediaries provided a further apparent occasion for Bihar to give a false colour to the sectional agitation for formation of a Union as one against merger with Orissa. The Bihar Government wanted to utilise this situation in support of their claim over Seraikella and Kharswan, for which they had already submitted a memorandum to the Union Government, (soon after the Integration Agreement had been executed at Cuttack in the middle of December, 1947). They represented to the Government of India, in the Ministry of States, that the people of Seraikella-Kharswan were opposed to merger with Orissa, but were in favour of merger with Bihar. In view of this unseemly controversy, the Government of India in the Ministry of States appointed a tribunal, which consisted of Mr. Justice Bavdekar of the Bombay High Court—in their Resolution No. F.2(35)-P 48 dated New Delhi, the 7th April, 1948) to adjudicate upon the rival claims of Bihar and Orissa, over those two States. As can be noticed from the said resolution, the following terms of reference were laid down by the Ministry of States :—

(1) The wishes of the people of the States ;.

(2) Their historical, economic, linguistic and cultural affinities ; and

(3) Considerations of administrative convenience.

7. But on the 18th May, 1948, before the Bavdekar tribunal could begin its work, the Ministry of States transferred these two States to Bihar. One consideration alone appears to have weighed with the Government of India, in the Ministry of States, in coming to such an abrupt decision, namely, administrative convenience. It was pointed out that as the two States under reference had no geographical contiguity with Orissa, and in a way were "island territories," it was impossible for these two States to be efficiently managed by any Government other than that which was responsible for the administration of Singhbhum District. In this connection, it is worth mentioning that the States Ministry in arriving at this decision was motivated by a limited purpose, namely administrative convenience only, which might have been dictated by the circumstances obtaining at that particular point of time. It may be noted, that at this time India was involved in an impending war with Hyderabad. Before launching on such an enterprise, people at the helm of affairs were too eager to settle inter-Provincial differences and strives

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at any cost. The attitude of Bihar appears to have been greatly resented by the top-notch leaders and found expression in the J.V.P. Report, (Report on the Linguistic Redistribution of States by Jawharlal Nehru, Vallabhbhai Patel and Pattabhi Sitaramaya) at page 7, as follows :—

"At the present moment of our history, when some of the smaller States have been merged into a Province, a neighbouring Province has objected with such violence and language that one would have almost thought that two countries were on the verge of war."

8. Prior to the transference of the State to Bihar, when I was asked to give my views on the subject, I emphatically protested against such a course. My views are embodied in my letter to Sri V. P. Menon, Secretary to the Ministry of States in my D.O. No. C.77 48 dated New Delhi, the 6th May, 1948 (Vide Appendix A1). I had said then that "I am not personally concerned in the dispute between Provinces of Bihar and Orissa. I have repeatedly made my position in this matter clear and again reiterate my views that the Dominion Government should settle the future of the States in accordance with the wishes of the people of the States concerned."

"Allow me to point out that the proposed conference on the 7th May, 1948, is unlikely to solve the problem facing our States the only way to secure peace and progress would be not to force any unnatural or unpalatable scheme against the wishes of the people of the States, but to make the future Constitutional arrangements in accordance with the desire of the States' people, ascertained in a free and democratic manner. That to my mind seems to be the crux of the problem."

So it can easily be seen how the wishes of the Ruler and the people were by-passed in arriving at an unilateral conclusion by the Government of India, in transferring the State to Bihar in violation of the Integration agreement.

9. As has already been stated, the Government of India, in the Ministry of States by their communique dated 18th May, 1948, transferred Seraikella and Kharswan to Bihar. But it is very doubtful whether Maharaj Nagendra Singh who took over the administration of Seraikella and Kharswan from Orissa on the 17th May, 1948 had any legal or constitutional authority to do so. He handed over the administration of these two States to Bihar, on the 18th May, 1948. Four days after that, Maharaj Nagendra Singh approached me with a fait accompli and in a personel letter in Calcutta on the 21st May, 1948, wrote thus :—

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Calcutta,
21-5-48.

Dear Raja Saheb,

May I please know your willingness for the integration of Seraikella State with Province of Bihar.

Yours sincerely,
(Sd./-) Nagendra Singh.

I was left in a very awkward position. I was told that the deplomatic relationship with Hyderabad was then at a delicate point. The Government had already effected the transfer of my State to Bihar and wanted, as it were, my support for it. I did not like to put up an unseemly scene by demonstrating the arbitrary action of the Government in the public. Mayurbhanj State had then not been merged with Orissa to give a geographical contiguity to Seraikella with the Province. Every one knew that it (Mayurbhanj) would soon follow the merger of other States. So as an interim measure, till the Constitution of India was made, by which time Mayurbhanj would have merged with Orissa, I had to acceed to the suggestion and gave the following reply :—

3, Lansdowne Road,
Calcutta,
the 23rd May, 1948.

My dear Maharaj Nagendra Singh,

Reference to your personel note of the 21st inst.

2. On account of geographical position, administration of my State could conveniently be integrated with that of Bihar for the **interim period until** the Constitution of India is framed.

3. I would however like to mention as I have always done, that my sovereignty over my State, and its territorial integrity, shall not be, in any way, affected and that my people should be consulted as regards the nature and form of integration.

Yours sincerely,
(Sd./-) A. P. Singh Deo.
Ruler of Seraikella.

Sri Maharaj Nagendra Singh,
Tripura House, Calcutta.

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10. Thus it will be seen that after the actual transfer of my State to Bihar, (inspite of my protests and without ascertaining the wishes of the people), I expressly stated that if such transfer had acutally taken place, it could be effective for "interim period" only, that is, at best upto the framing of the Constitution. And even for this interim transfer, my sovereignty over the State of Seraikella and the territorial integrity of my State will remain unimpaired and that even the nature and form of this interim integration must be done with the consent of the people.

The transfer was however very much resented by the people, as would appear from the numerous representations made to the Government. Some of them will be found in Appendix B Series.

This transfer of my State to Bihar was just a make-shift arrangement —at least that was the understanding then—this is amply borne by the reply given by no less a person than the late Hon'ble Sardar Vallabhbhai Patel, Deputy Prime Minister and Minister of States for India, to an interpolation in the Dominion Parliament during the Budget Session— on the 10th August, 1948. He stated that the transfer was not permanent. The actual words used were "in this transitory world nothing is permanent."

When Mayurbhanj merged with Orissa in January, 1949, the matter should have been reopened as contiguity with Orissa was available and should have been decided once for all. But matters were allowed to be drifted. Bihar who had "successfully" been able to give a false colouring to the Union Movement in transferring Seraikella and Kharswan to its ambit again started the nefarious game of fomenting agitation amongst the Adivasis, and raising the bogey of Jharkhand and Adivasi exclusiveness in Mayurbhanj also. The agitation was put down. A statement by four Prime Ministers of Madhya Pradesh, Bihar, Orissa and Bengal was made on the 7th April, 1949, to say that they did not claim any further addition of Indian States' territories to their respective Provinces. This secret truce might have been necessary as a political expediency to meet the exigencies at that particular point of time, but it was neither democratic nor a long term solution. To this secret pact, I at once protested in my letter D.O. No. O.F.-6 49-196 dated the 13th May, 1949, (Appendix A2). This was followed up by my personal interview with late lamented Sardar Patel, at Dehra Dun and my letter D.O. No. O.F.-6/49-251 dated 16th June, 1949 (Appendix A3), on the eve of the issue of the States Merger (Governor's Province) Order, 1949, in which I prayed "to consider dispassionately the peculiar facts of my case, and in the interest of peace, progress and prosperity of my State and its people decide once for all to integrate my States' administration like other Orissa States with the Province of Orissa." The Sardar was most sympathetic and was very much inclined to accede to my request, but somehow it did not come about.

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On the 1st of August, 1949—the day of formal merger with Bihar, a reign of terror was let loose, the details of which were brought to the notice of the Union Government from time to time. My representations to H.E. the Governor General of India and the Hon'ble the Prime Minister of India (Appendix A4) did not elicit even the courtesy of a reply. When, no other opportunity was left open, I filed a case on the 15th of January, 1950, before the Federal Court of India under section 204 of the Government of Inida Act, 1935.

One of the issues before the Hon'ble Court was whether the transfer of the administration of the State of Seraikella and its integration in Bihar was valid or not. The suit which stood removed to the Supreme Court was dismissed on preliminary issues, under Art. 363 of the Constitution. So this question of validity of merger with Bihar, has never been decided on merits by any Authority either Judicial or Executive.

A great constitutional impropriety—unique in the history of relationship with the Indian Union, has been committed; a great historical injustice has been and is being perpetrated by tearing apart these Oriya States from their ancient moorings and tagging them to Bihar with which they have nothing in common.

II.—HISTORICAL BACKGROUND

11. During the days of Puranas Seraikella-Kharswan-Singhbhum was an integral part of Orissa or Utkala. We find from slokas 26 and 27 in the sixth chapter of Vishnu-Khanda of the Skanda Puran that the country between the Rushikulya and Suvarnarekha was Odra Desha. This reference in the Skanda is of specific value because the chapter deals particularly with Odra-desha.

नानाद्रुमलतनाकीर्णाम् पर्वतैः सिन्धुभिर्वृतः स एष देश प्रवर उत्कुलाख्यो द्विजोत्तमः

ऋषिकुल्या समासाद्य दक्षिणोदधिगामिनीं स्वर्णरेखा-महानद्योर्मध्ये देश प्रतिष्ठित.

Raghubansa 4th Chapter, 38th Sloka also corroborates this.

स तीर्त्वा कपिशां सैन्यैर्बद्ध दिरद सेतुभिः

उत्कलादर्शितपथः कलिंगाभिमुखो ययौ।

Whether the boundary be the Kasai or the Suvarnarekha Seraikella-Kharswan-Singhbhum was within it and therefore part of Orissa.

12. Since those hoary past right upto the present days all Sankalpas which must precede every Puja and in Maha-Vakyas pronounced in all solemnity in 'Kanyadan' in marriages and other important rituals of Hindus or Hinduized aboriginees in this area, begins with. 'Eha Pruthivyam Jambudvipe Bharata Khande Bharatevarse **Utkaladeshe** Gangavirajapurusothamayormadhe Merordakashinatah Maho-dadheruttaratha **Khadakayee Nadi**-Tire Devabrahmanagni Sannidhow.'

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13. In the Janma-patrikas or Jatakas (Horoscopes) prepared in palm-leaves both ancient and modern this our tract is enumerated as being in Utkala Desha and in the horoscopes the year of the Gajapati Era (Anka) is also given. Gajapati Era is only prevalent in Orissa.

'Suniya' is still observed in which the change of the 'Anka' according to the Gajapati Era is proclaimed with the permission of the Ruler as it was done by my predecessors. In the mode of conducting the pujas the Gadadhara Padhati prevalent in Orissa is still followed here.

14. The earliest records in Seraikella like the Sirisubnathi (6th Century A.D.) the Vansa Prava Lekhana, the Madola of the Sinhas have been mentioned in Oriya. Ancient historians of early 19th Century like Hamilton, Sterling and Hunter have placed Seraikella-Kharswan and Singhbhum in Utkala (Orissa). Other historians of modern times like R. D. Benerjee, Chakrabarty, J. C. Bose, Pargeiter, have confirmed that.

15. Renaulls map 1778 and Wilkinson's Despatches No. 36 of 1836 also disprove that this tract was ever a part of Chota Nagpur.

16. R. D. Benerjee, in his history of Orissa, in vol. I, page 4 writes, "That portion of the country which lay towards the North of the Brahmani-Vaitarani was called Utkala."

17. Trace of the name of Utkala are still to be found in the country to the North of the Brahamani-vaitarani, in Singhbhum District, Seraikella, Kharswan, Gangpur, Bonai, Keonjhar and Mayurbhanj States of Orissa. Place names ending with 'Kala' which has sometimes been corrupted to 'Kela' abound in these countries. We, therefore, come across such names as Seraikella (correctly Sadhai-Kala) both in Seraikalla and Bonai States, Karaikela (correctly Kadai-Kela), Magar-Kala, Kado-Kala (Keonjhar and Singhbhum) Kush-Kala (Bonai), Vai-Kala, Rai-Kala and Siju-Kala (Mayurbhanj), Jaraikala, Sarda-Kala, 'Goilkela,' Sashi-Kala (Singhbhum), Rour-Kala or Rourkela (which has attracted so much attention as the site for the Second Steel Plant of India and is situated in Gangpur State). Even there is a village called Sadhai-Kala in Bonai which is of identical name as Sadhai-Kala the Capital of Seraikella State, which in its English rendering has turned into Seraikella.

Copper Age

18. R. D. Benerjee in Vol. I, page 40 in History of Orissa says, "That there was a distinct copper age in prehistoric period of Orissa." Copper implements and coins like those found in other parts of Orissa, have been discovered in this State.

Source: KC Dash, Digitized by PPRACHIN, SOA

19. The very name Tamralipti (Modern Tamluk) owes its origin to Singhbhum copper which passed through this ancient sea port of Orissa to distant lands. There was an ancient trade route between Tamralipti and Singhbhum and O'Malley in Bengal District Gazetteers, Vol. XX, Singhbhum-Seraikella and Kharswan mentions, "that there was trade route to that port (Tamralipti) passing through Bamanghati and Porahat." The workings of the ancient Mines (including one in Tamba-Dungri in my State) is described by O'Malley who says, "These may be the relics of an ancient civilization like the rock temples of the neighbouring Orissa."

20. Numismatic finds at Gulka near Chaibassa, in Rakha-mines, in Karnagiri-Guda in Seraikella State (kept in Seraikella Museum) in Mayurbhanj and other (of what is termed) as "Puri Kushans" also go to show that from earliest time to the present state, Seraikella-Kharswan-Singhbhum were parts and parcels of Orissa. R. D. Benerjee mentions the "Occurrence of this type of Coinage from **Singhbhum to Ganjam,"** and mentions that these were current up to a fairly late date and Dr. V. A. Smith is of opinion that "They may have been issued by Ruler of Kalingo in the fourth and fifth Century."

21. The materials for these coins, copper plates as well as other prehistoric finds of copper implements like battle axes, in Orissa have been supplied from the ancient copper mines of Singhbhum through which the copper belt of India passes.

22. Acharanga Sutra, a Jaina Treatise composed in the Fourth Century B.C. mentions the countries called 'Vajjabhumiand Subhabhumi' the original forms of whom have been suggested as Bhanjabhumi and Sinhabhumi respectively, (Journal of the Bihar and Orissa Research Society, Vol. XIII, page 90 and Historical Quarterly, Vol. IV, page 45).

23. Similarly, "Mahavamsa," a Budhist Treatise mentions Ladha and Simhapura which may be identified with Ladha Hills in Seraikella State and Simhapura village 3 miles north of Seraikella Town near an ancient Sayak tank and King Vijaya, the conqueror of Simhala (Ceylon) is the same Vijaya of Siri Subanathi-sung in Singhbhum in honour of the ancient King, a copy of palm leaf of which has been recently found, was collected and is with Sri Surendra Mahanty, M.P., Orissa, who writes, "The Subnathi Puja which is observed in both the States of Seraikella and Kharswan, sings the glory of Bijoy Singh, an Oriya Prince of Singhbhum, who conquered Ceylon. The songs which were sung on this occasion are written in Oriya and have been preserved in its form since time immemorial." It is further stated that they (the people of these two States) preserve the Oriya palm leaves of Srimad Bhagabata of Sri Jagannath Das in every village Home.

Source: KC Dash, Digitized by PPRACHIN, SOA

24. Archæological evidences also tend to show that Singhbhum, Seraikella and Kharswan belonged to Utkala-Desha.

The author of the " Political Status of Orissa and Chhatisgarh States " writes :—

" The archaeological evidence so far discovered proves the high antiquity of some of the Ruling families of Orissa and Chhatisgarh States. Leaving aside the traditions and legends of doubtful value that have grown round their origin, it can be said without fear of contradiction that none of the Ruling families of the States . . . is of recent origin. The origin of some of the Ruling families is indeed coeval with the origin of the States over which they ruled. The distinctive names of Singhbhum and Bhanjbhum given to the territories ruled over by the Singh and Bhanja Dynasties are indicative of the fact that these Dynasties existed since the creation of these States. Although Singhbhum as a State has now become extinct, a younger branch of the Singh Dynasty is still continuing its rule over a portion of Singhbhum known as Seraikella."

25. Unfortunately some confusion has been created as to the origin of my Dynasty in the Bengal Gazetteer. That was due to lack of adherence to historical facts and other necessary references. Even a comparison of the different statements made in that gazetteer would demonstrate the mistake.

Origin of Singh Dynasty

26. With regard to the origin of the Simha Dynasty O'Malley in the Bengal District Gazetteer, Vol. XX Singhbhum, Seraikella and Kharswan, at page 221-22 says, " According to tradition, the first Raja who ruled Singhbhum was Kashinath Singh after whom 13 Rajas ruled in succession." Quoting Dalton, at page 26 ibid says, " that their ancestors were three brothers, the body guard of Akbar's General Man Singh, who took part of the Bhuiynas against the Hos and ended by conquering the country for themselves. At one time the Singh Rajas also ruled over the country now included in the States of Seraikella and Kharswan and claimed suzerainty over the Kolhan, a claim however which the Hos denied. According to Colonel Dalton, old Hos told him that they honoured and respected the Singh Chief, but regarded them till they quarrelled, rather as friends and allies, than as rulers. Even if they ever were subjects, they had achieved their liberty in various hard-fought fields."

27. These are but half truths. Ever since the British got also the Dewani of Orissa, by which was meant the transference of the Midnapore district of Orissa in 1760, in which was included Dhalbhum, they immediately had an eye on Singhbhum. They established friendly relationship with Singhbhum, Seraikella and Kharswan, as with other Oriya States,

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but their expansionist policy was successful when they got a foothold in Singhbhum and took over 27 pirs or perganahs comprising an area of 1,955 square miles from the Rulers of Seraikella, Kharswan, Porahat and Mayurbhanj, for which they had to pay an annual compensation of Rs. 500 to the Singhbhum Ruler. Ever since the creation of Kolhan there have been incessant protests demanding return of their territories by the four Rulers. The situation was very similar to the present one. British scholars, like Tickell, Dalton and others who were also in charge of the adminstration, have not only tried to justify their claims over their ill-gotton territories from four friendly Oriya States by giving an undue emphasis of the exclusiveness of the Tribal population but have also aggressively advanced an historical and philosophical justification for the retention of the same. Therefore their theories must be taken with due caution.

28. O'Malley, at page 221, of Bengal District Gazetteers says, "According to tradition, the first Raja who ruled in Singhbhum was Kashinath Singh, after whom 13 Rajas ruled in succession. The second of the line, Chhattrapati Singh." The same historian at page 31 of the Gazetteers, regarding Singhbhum in 1767 says, "The Raja is by marriage a distant relation of the Sambalpur Raja ; there is a constant correspondence between the two districts and an uninterrupted intercourse of merchants. They are situated from each other about 90 Kos, and there is a tolerable good road the whole way between them. Singhbhum was never reduced under the dominions of the Mughals, but has for 52 generations been an independent district in the possession of the present family. If you approve of taking the country under the company's protection, four companies of sepoys, I believe, will be quite sufficient force and it will probably open an easy intercourse with Sambalpur." Both these views are but self-contradictory. Kashinath Singh was but the 40th Raja of the line, 39 had already preceded him (*vide* Appendix C). This we get from the Vamsa Prabha Lekhana, a Chronicle which has been faithfully recorded in palm-leaf by a family of Dogras, who have followed the Simha Dynasty of Rathors from Rameswaram to Singhbhum, Kanoj, Rajputana and back to Singhbhum through all the viscititudes of history and have recorded the chief events in each reign—from generation to generation.

29. The dates are given of events in the Vikram Sambat or the Gajapati Era or in both and the Anka of the Gajapati is mentioned showing that from the remote past Singhbhum has been part of natural Orissa, and under the cultural influence of Orissa. The language and the script is in Oriya.

30. When the Singhas first came to this country, the first people they came in contact with, were the **Bhuiyans** and **Saraks**, that was in

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the year 750 Sambat. Their coming in is also connected with Hingula-garh (Talcher), Ali Dhenkanal, Kapilas, Saptasajya, Bhubaneswar and Srikshetra (Puri) in Orissa. After a reign of 42 years in Singhbhum they went to Kanauj.

31. The advent of the second batch of the Simha Dynasty begins with the recovery of the mythical sword which had disappeared from Saptasajya in Dhenkanal. After an adventure at Sri Kshetra, Bhubaneswar, on the banks of Bramhani and Vaitarani, after leaving one of them to be adopted in Banai, Darpanarayan Singh, the founder of the Simha Dynasty stepped upon an empty throne vacated by King Venu. Venu's vassals, a large number of Bhuiyan Chiefs with their relatives and kinsmen and saraks who constituted a principal element, welcomed their new king-Darpanarayan. Thus was established on the twelfth day of Falgun of the year 1262 of Vira Bikramaditya corresponding to 1205 A.D., the Simha Dynasty who have since then ruled over Singhbhum, Seraikella and Kharswan right upto the present day.

32. The reign of the third king-Maharaja Achutya Singh is of historical significance, because of the installation of Sri Paudi Devi, the patron Deity of Singhbhum-Porahat and the tendering of allegiance by the Hos. The Mundari population wanted to leave off the country and return back to Lakanpur in Surguja State from where they had originally come and had settled in Singhbhum. This recorded history is quite in keeping with the theory of Baradley-Bert in his "Chota Nagpur," that all these tribes passed one by one through Palamau which was the ancient gateway of Chota Nagpur and each in its turn was pushed further south by the incoming of a fresh tribe. O'Malley who has quoted Dalton at page 67 of the Bengal District Gazetteer, Vol. XX says, "The Hos appear to have no traditions that throw much light on their history. They generally admit that they are of the same family as the Mundas and they came from Chota Nagpur. The Oraons sometimes say that the exodus of the Hos was caused by their invasion." At this period of history we find that they were not of sufficient number to stage a revolt and they had preferred to rather walk out of the country and return back to their Original homes than to effect a revolt or give a fight.

33. The King, on hearing their resolve to quit, sent for the whole Ho or Munda population and by much pursuasion prevailed upon them not to leave the land of their adoption and the Hos decided to swear allegiance to the King and in a ceremony where a big post had been set up, the Raja caught one side of the post while the assemblage caught the other, and the Hos made this famous swearing which is still remembered by them after lapse of centuries. They swore :—"Dighi Munda-Pat Khanda-Singh Raja-Ho Paraja-Dumbi Tasad-Buru Bonga-Dandia Kula-Taki Bame-Sabe Din" ; which means that Dighi Munda will ever remain

Source: KC Dash, Digitized by PPRACHIN, SOA

watch over the Pat Khanda or the Chief Sword of the land (we have already seen how this sword has played an important role in the history of the Simha Dynasty) Simhas will ever remain Rajas to rule over the Hos who will ever remain loyal subjects, Prajas to them. Dumbis Ta-Sad, i.e. Duba grass Burn Bonga-the Jungle God, Dandia Kula the Tigers, and Taki Name the Brahamin do hereby witness this grave and solemn swearing-in ceremony, in which the Hos take the oath of true allegiance to remain ever loyal to their King.

34. Since those dark days of history the Hos have remained true to their words and still they remember with great relish the inseparableness of the Simha Rajas and Ho Parjas.

35. The Hos later on infiltrated into Singhbhum, there is no doubt, as we have already seen, the Saraks and the Bhuiyans were the original inhabitants. The Vamsa Prabha Lekhana records another infiltration of the Hos four centuries afterwards. This was during the reign of Ranjit Singh the 35th Ruler of the Dynasty and contemporary of the Mogul Emperor—Akbar the Great. 60 families of Bantaria Mundari Kols came from Uruma village of (Chota) Nagpur as carriers after Bikram Singh's marriage. They were settled at Naudada near Jagannathpur near the Singhbhum-Keonjhar border and the place was renamed Sath Vantaria pir. Because they were brought by the Simhas, they changed their plan and were subsequently known as of " Singka gotra."

36. The Calcutta University publication "Hos of Seraikella" also mentions the name of this Kili at page 88 (gotra). This Singko plan is also mentioned by other earlier Scholars like Riseley on the subject.

" Paudi " the Principal Deity

37. Since Ma Paudi came to Singhbhum during the reign of Maharaja Kashiram Singh, She has not only been installed in the temple at Porahat and later on in the temple at Seraikella but She has also been installed in the hearts of every citizen of (the real old inhabitants) of Simha Bhumi. Throughout the whole of Singhbhum-Seraikella and Kharswan there are " Paudi-Sthans " scattered over here and there. Ma Paudi has been the symbol of Unity. In the Calcutta University publication of 1931 in the Anthropological papers—New Series No. 2 by Tarakchandra Das, M.A., in " The Bhumijas of Seraikella," the author writes at page 39 :—

" Paori, a female deity, is annually worshipped once in the month of Jyaistha (May-June) and again in Asadh (June-July) on any two days fixed by the villagers according to their convenience. " At every worship a clay image of a horse and another of elephant, in miniature form, are commonly purchased from the potters and placed on the spot of worship and form interesting offerings. "

Source: KC Dash, Digitized by PPRACHIN, SOA

"This is a description of the worship of Paori as held in ordinary villages. But there are in addition to these, two important centres where the rite takes place with much more eclat. At Paorimel, near the town of Seraikella, the Goddess Paori is worshipped..............Here once a year, on a particular day all the lease holders of the State, whether Hindus or not, assemble with sacrificial animals and rice which they offer to the Goddess and partake of at the place. At Aharbandh, at Karaikela, there is a large circular stone known as Paori, where once a year, the tenants and lease holders assemble and sacrifice animals which are eaten on the spot." (ibid, page 40). It is to be noted that the worship of this deity is confined to Singhbhum, Bonai, and Keonjhar and not to be found in any part of Chhota Nagpur or Bihar.

38. The above is a description of the Nabanna Bhojan or the Nua-Khia Jantal as it locally called. When on a fixed date after the Sukla Chaturthi of the month of Bhadra each year, the product of the new harvest is offered first to Ma Paudi at Pauri Mel near Seraikella. None in the whole of Singhbhum will take new rice before it is thus offered to the Goddess. This is very strictly followed by all castes and creeds including the tribes among the old inhabitants of Seraikella-Kharswan and Singhbhum. After the Nua-Khia Jantal at Seraikella other similar Jantals follow in other Paudi Sthans throughout Seraikella-Singhbhum which is sometimes described as Paudi-Mati or the land or Ma Paudi. These ceremonies go to add towards the Cultural unity of the lands of Sri Paudi.

39. Besides this festival, described above, there is another Jantal on the Jestha Sukla Chaturthi—the day Sri Paudi Devi was installed at Porahat during the reign of Achuta Singh I and similarly installed at Seraikella, much known as the Birthday of Ma Paudi. Now this Jantal is performed in Seraikella when all tenants and lease holders bring their sacrifices to the Temple of Sri Paudi. This is followed by similar Jantals in other Paudi Sthans, some only of which may be enumerated as being in Karaikella, Karnagiri Guda, Gamharia, Ujanpur, Tentoposi, Banskata, Porhat, Kharswan Icha and various other places.

40. The above are the routine annual festivities in the name and honour of Sri Paudi Devi. In every ten years there is a National Gathering at "Paudi Mel" just outside Seraikella Town in Singhbhum Pir of Seraikella State. People from all areas-far and near-assemble in thousands and offer sacrifices at the alter of Ma Paudi. It is the greatest National festival of the land—a sort of a miniature "Kumbha Mela"—and is also known by the name of Dasandi or Decennial Jantal or Paudi Mel which literally means national unity in the name of Ma Paudi. After the Jantal is over people must not go out of the prescribed area but must cook their food within the space formed by two streamlets and the river Kharkai. It is glorious sight to see little fires springing up here, there and everywhere

Source: KC Dash, Digitized by PPRACHIN, SOA

to steal the darkness of a Bhadda night. After the food is cooked the congregation must eat it there too, and one is not allowed to take out even a morsel of food outside the prescribed area. In every ten years people must meet, worship the common goddess and feel that each and every one of them is of the same Nationality and Culture. There is no distinction of caste or creed. A Ho or a Munda, Santal, a Bhumij, a Brahaman, a Karan, a Kshatriya, a Bhuiyan, a Mahato, a Ghasi, a Dom a Bhandari, a Teli, an Oriya or a one speaking the tribal dilect must all unite together in the name of god and feel that they are Seraikellians-Singhbhuyaas first and tribes, races or castes afterwards, and all must sing to the glory of Sri Paudi Devi—"Jai Ma Paudi."

41. During the course of long ten years when parties and factions, quarrels and strifes appear to disrupt the body-politic, comes the Great Paudi Mel to unite anew the common bonds of Fellowship and Culture and create Communities of Interest and Purpose for the whole land. This festivity is in essence of Singhbhum Culture and therefore Sri Ma Paudi rightly stands as the symbol of Unity and Culture of Singhbhum.

42. Ma Paudi has been a great rallying round force of all castes and tribes in Singhbhum. The peculiar feature of Her worship is that it is conducted by Bhuiyan priests. Bengal Dist. Gaz. P.65 says "The Hinduized Bhuiyans still, however, retain in their own hands the priestly duties of certain old shrines to the exclusion of the Brahamans, e.g. at Kiching." The Dist. Gaz. at P. 52-53 says " The tendency is, indeed, for the Animists, especially the Bhumij, to be Hinduized through their connection and contact with the more advanced castes of Hindus who live side by side with them. Many have adopted the language of their Hindu neighbours and are in the process of getting themselves merged into the Hindu community. The Ho has long resisted temptation, but he too, is showing signs of weakness. Some of his tribe have given up eating Cow's flesh, some even style themselves Hindus and profess to believe in the Hindu gods and goddesses ; and some of them have taken to wearing the Brahamanical thread." O'Malley's book was published in 1910. Since then great strides have been made and in their scientific surveys into the lives of the tribes in Seraikella, the Calcutta University have brought out two Anthropological Papers. In the first of the New Series—the 'Hos of Seraikella' published in 1927 they write :—

"That the Hos have been, to a certain extent, influenced by the proximity of the Hindus even in their terms of relationship is evident" (P. 57) "Here we meet with the worship of Manasa and Laksmi—the goddess of Snakes and of Wealth respectively—apparently evidence of direct Hindu influence" (P. 58).

"Marang Bonga or the 'great god' whom they associate with the hills and mountains. The present generation of Hos of this tract have

Source: KC Dash, Digitized by PPRACHIN, SOA

somehow identified him with the Hindu Mahadeva" (ibid P. 58) "In Village Borbil, the Hindu goddess Laksmi is worshipped on every Thursday in the month of Agrahayana (ibid P. 59)." This is a typical Oriya ceremony and is not to be found in other parts of India.

43. In No. 2 of the same series published in 1931—"The Bhumijas of Seraikella." We have already seen how the Bhumijas have adopted Sri "Paori" Devi in their daily and annual routine of worship. At page 18 of the said papers it is further stated :—" Thus the ceremony of hom-yag, an essentially Hindu rite, together with its performer, the Brahamin priest, seems to be a recent introduction into Bhumij society and forms an ideal example of the cautious method of Hinduism, adopted to convert the tribal peoples.

44. The long association of Sri Paudi Devi or Ma Paudi as She is commonly and endearingly called in the land of the Simhas with the tract in Bonai and Keonjhar known as Paudi and the Bhiyan sect known as the Paudiya Bhuiyan of Keonjhar, Bonai and Singhbhum who have derived their name after Her and the alternate names of Ma Paudi as Hingulakshi and Ali and the interpretation of Her name Paudi of Pa and Udi, which are purely Oriya words and the records discovered in the Temple in Oriya script suggests that She is purely an Oriya Divinity. The main festival in Sri Sri Paudi Devi's temple followed ever since right up to the present day is the "Sohala" Puja or Pujas performed with much ceremony continuously for sixteen days beginning from Jituya or Jimutabahana Astami in Bhadra up to the Mahastami preceding the great Dussrah festival in Aswan is only followed in Orissa in Bimalakshya kept at Puri, in Sri Biraja Devis temple at Jajpur and in other places in Orissa and Orissa States only. In other parts of India either the Nava-patrika Puja is performed for 9 days or the Durga Puja for 4 days only.

Adoption of Gajapati Era (Anka)

45. One of the commonest feature of this Dynasty was to visit Sri Kshetra or Puri. (Not only that they had closest relations with the Gajapati Kings of Orissa and with the People of Orissa, they practically did everything in terms of Oriya culture and language and modes of life and thinking just short of accepting vassalage of the Emperor of Orissa). They accepted the Gajapati Era in the daily routine of life. The State records and documents were numbered with imprint of the Gajapati Kings. The horoscopes were enumerated in Gajapati Ankas. The great Oriya festival of Sunia which is a peculiarity of Orissa alone when the Gajapati Era is changed, also came to stay and has been mentioned in the "Vamsa Prabya Lekhana." The reigns of each King has been recorded either in the Gajapati Era or the Vikrama Era which shows that both of them were equally in vogue. This could not have been possible if these adventure

Source: KC Dash, Digitized by PPRACHIN, SOA

originally from the south and ultimately who came from the north had come to a country which was otherwise than Oriya-land. They were swamped by the language and culture of the land, they ultimately made it their homeland. They adopted the Oriya scripture and the " Vamsa Prabha Lekhana " is probably one of the earliest writings in Oriya prose in the whole gamut of Oriya literature. Not only have they followed the Oriya mode of living and literature but they have kept the closest touch with the happenings in Orissa which have ultimately moulded their history too. The construction of the Great Jagannath Temple at Puri, the first Mohammedan invasion of Orissa by Tughral Khan during Anangabhima III's reign, the defeat and slaughter of Mukunda Deva at Jajpur by the celebrated renegade Hindu Kalapahad in 1568 A.D., transhipment of the Images of Lord Jagannath from Puri to Lake Chilika and attempt to hide it from the hands of Kalapahad and ultimately Kalapahad discovering it and burning the famous idols ; and the saving of the Navi Khanda by Vrusala Mahanty by hiding it at the Raja of Kujanga " Please have all been recorded also in the Vamsa Perbha Lekhana. "

Close Relationship

46. This is not all, the Simha Rajas of Singhbhum had marriage connection with Oriya Rajas from a very early period of History is recorded by R. D. Banerji, in his History of Orissa, Vol. I, page 16. " Thus the Ganga Vamsa Chiefs of the Bamra State are distinctly descended from the Eastern Gangas, who claimed direct descent from the western Gangas of Mysore. Intermarrying with them are a number of Chiefs of Rajput descent calling themselves Rathors (this refers to Simhas) and Pawars. Thus the Bhanja Rajas of Mayurbhanja informed the Government of Bengal in 1814 that they intermarry with the Rajas of Bissenpore, Kasurgur and Singhbhum. Now the Rajas of Vishnupur belong to the Nagavansi family, Kasurgadh claims Paramara ancestry, while the Singhbhum Chiefs say that they belong to the Rathor clan." The heir apparent and his brother, the second son of the Raja came to be styled as Tikayat and Patayet-titles which are not known in any other part of India except Orissa. The Singhbhum District Gazetteer, at page 31, describing the condition prevailing in 1767 says, " The Raja is by marriage a distant relation of the Sambalpur Raja ; there is a constant correspondence between the two districts and an uninterrupted intercourse of merchants. They are situated from each other about 90 Kos and there is a tolerably good road its whole way between them. " Singhbhum had closest relation with the Bonai we have already seen both the countries were known as Hara-bhanga. Bonai as 40,000 Chalisa Sahasra and Singhbhum as 14,000 Chauda Sahasra Hara Bhanga, the Vamsa Prabha also records conquests of Hatibari, Kinjhir, Nagra and Bisra and also tells of an invasion by 200 infantry from Sambalpur during Ajoy Nath Singh's reign. Ajoy Nath Singh drove them back and defeated them at Basara. Champua,

Source: KC Dash, Digitized by PPRACHIN, SOA

Chamekpur, Langat Kata and other places on the border of Keonjhar have several times changed possessions between Singhbhum and Keonjhar. The Gana-Sanmat on the mode of addresses in vogue in those days in the Seraikella archives shows ties of closest relationship and constant correspondence between the Kingdoms of Singhbhum, Mayurbhanj, Keonjhar, Bonai, Bamra, Gangpur, Dhalalbhum, Bakala and Sambalpur.

47. Equally baseless is also the assertion of Dalton O'Malley and others' European scholars that " The Singha Rajas.........Claimed suzerainty over the Kolhan, a claim however, which the Hos denied. According to Col. Dalton, Hos told him that they honoured and respected the Singh Chief, but regarded them, till they quarrelled, rather as friends and allies than as rulers. Even if they ever were subjects they had achieved their liberty in various hard-fought fields. Baradley Birt, a writer of Romance and Fables, in his " Chotanagpure " goes a step further and says, " Singhbhum is the land of the Hos. Centuries ago they took possession, and clinging to it with unyielding tenacity, they have held it against all comers from that day to this. The Ruling Chiefs of another race, insisting on their Rajput descent and their supremacy over the Hos, claim that the country takes its name from them Singhbhum, the Land of the Singhs. It is a derivation as probable as another, and it may be that the country had acquired its name before the Hos came southwards from the uplands of Chutia Nagpur. But the Hos scornfully reject the suggestion and . . . . But whatever may be the derivation of the name Singhbhum, there is no doubt that from the first moment of their coming it had been the land of the Hos. "

48. Such theories were propounded by British writers to retain the ill-gotten gains of Kolhan then, as it is being done now. We have seen in the earlier pages how baseless has been this claim. In the earlier periods of the Singha Dynasty the Hos were never in great numbers to stage any revolt. Pushed back from the north by the Aryan settlers of Bihar, tribes after tribes have been pushed southwards towards Orissa—a process still going on as can be seen from a study of the successive Census reports since 1872. They gradually and in stages came and found refuge in the heart of Singhbhum and beyond it in the Orissa State in the south, as we have seen in the recordings of the Vamsa Prabha Lekhana. As they came in stages into the land of the Saraks the Bhuiyans—they have like the Simha Rathors gradually assimilated Oriya culture and language as is discernible from their manners and customs and ways of life, beginning from eating Pakhala Bhata (wet rice) which they call " Vasiyam, " to using Oriya terms of relationship and observing Oriya festivals. So also was the case of the Gandas and others. We have developed a weakness to view everything through the westerners eye. To refute such generalizations by Dalton and others' earlier scholars, it was necessary to go into somewhat detailed history of rulers of the Simha Dynasty since 1205 A.D. It will

Source: KC Dash, Digitized by PPRACHIN, SOA

be easily seen that there have been more discontent and revolts among the Bhuiyans, than among the Hos. There was hardly any serious revolts during the earlier Simhas. Only a serious revolt broke out in the late 16th Century not only by the Hos but by most of the inhabitants of Singhbhum in which the Bhuiyans, the Rautiyes, the Bhagatias and others joined, because they could not tolerate the oppressions of the Maharaja. Ranjit Singh. It was only during the reign of Kashiram Singh II that the Kols of Nagpur made any inroads into Singhbhum but they had their first set-back and resistance from their kinsmen the Hos of Bharandia and Dukri. It was a transitory plundering expedition and cannot be ascribed to any tribunal motive.

49. The British appear first, to have come in contact with Seraikella in 1770 or that portion which was not yet a part of Seraikella then . . . . . a punitive expedition was sent up with orders to bring the Kuchhung Zamindar to account . . . . . but subsequently it was cancelled as it encroached upon the rights of the independent Raja of Mayurbhanj, who appointed the Zamindar of Kuchhung. The Raja was induced to dismiss him and appoint the Zamindar of Bamanghati in his stead, but the later was to obey the orders of the Resident of Midnapur and be responsible for the peace of the border as otherwise he was to be dispossessed of both Bamanghati and Kuchhung. (*Vide* Bengal District Gazetteer, Vol. XX, page 29).

50. So, we find that in this part of the country, the authority of the Maharaja of Mayurbhanj had become very weak.. Luckily Kuchhung passed to the hands of Seraikella ; had it not passed, it would have gone to British hands. But the British were not to be thwarted in their policy of expansion. What they were denied in 1770 they amply made up in the thirties of the 19th Century, and they annexed a far greater portion of territory ; not only a slice from Mayurbhanj this time, but major portion of territories were cut off from Porahat, Seraikella, Mayurbhanj and Kharswan and the tract put together under the charge of a British Officer and given the name Kolhan—1,944 square miles of territory in all. What was intended for Kuchhung but had failed. was actually advanced as reason for the annexation of Kolhan, under the ruse of securing peace for the country. For annexing a portion from Seraikella and Kharswan—strange arrangements were advanced. They are set out below in the word of Major Wilkinson, Governor-General's Agent, South-West Frontier Agency (*Vide* Report of Major T. S. Wilkinson, No. 36 to R. D. Mangles, Esq., Secretary to Government, Fort William, dated the 22nd August, 1836).

" Neither the Chiefs of Singhbhum, nor the Raja of Mayurbhanj can control the Lurka Coles within their Estates . . . . and since our relations were formed with Singhbhum, the Kooar or Seraikella and the Thakoor of

Source: KC Dash, Digitized by PPRACHIN, SOA

Kharswan have never allowed the Coles a passage through their country into Burrabhoom, Patcoom or Tomar . . . . It will be inferred from the last paragraph, that I have no fears at present of the Singhbhum Coles entering Nagpur, Tomar, Patcoom or Burrabhoom . . . . . that the strength and resources of the Kooar of Seraikella will be exhausted, by the constant necessity he must be under of being prepared to repel attacks of the Coles: the increase of their . . . . . power will be in proportion to his loss of strength . . . . In my opinion it should always have been our policy, to have kept as strong as possible, Seraikella and Bamanghatty because the Chiefs of these Estates had always the power to assist us. After well weighing the subject, the only plan which occurs to me, as likely to be attended with success is, to take the whole of the Cole Peera directly under our own management and release them from their allegiance to the Rajah of Singhbhum and Mayurbhanj, the Kooar of Seraikella, Thakoor of Kharswan and other Baboos, to appoint an European Officer to the charge of them."

51. Wilkinsons' suggestions were too readily accepted as the annexations of these territories Imperialist pattern. Since then there have been vehement protests for such an act from the sides of Seraikella, Kharswan, Porahat and Mayurbhanj and demands have been made for restoration of these territories to their original States. Porahat had a lien on these tracts and the Raja was being paid annually compensation of Rs. 600/- out of the nett income of Kolhan. Moreover Kolhan was put under the charge of a Political Officer and it was not a part of British India. The Officer administered it on behalf of the Rulers of these States. The Raja of Seraikella also demanded back these territories which had wrongly been taken away from him without any fault on his part. In 1854 or 1858, he petitioned the Government for their restoration. This was published by the Government of India in 1896 and appears in the series of correspondences about the Mutiny, Singhbhum. So something had to be done by the authorities concerned, who were both culprits as well as judges to put off any such demand. Wilkinson furnished the ethics of Annexation, his able assistant Lieutenant Ticckell and successors Dalton and others have supplied the philosophies of Retention. And all of them together have propounded questionable theory of the exclusiveness of the Hos and other aboriginal tribes. Though the Ho tracts of Kolhan have been amputated from Seraikella-Kharswan and other Oriya States still after a century and a quarter the Government of Bihar. still raise the same bogey of Adibasi exclusiveness to foil any attempt at restoration of these Oriya States to Orissa. The Hos are not so exclusive as they are made out to be nor are they the Adibasis or the original settlers of Singhbhum ; history gives that place of honour to the Sarvakas and the Bhuyans (*Vide* Bengal District Gazetteers Vol. XXP. 218) even Dalton says " In features the Hos exhibit much variety, and I think in a great many families there is considerable admixture of Aryan blood, many have high noses and oval

Source: KC Dash, Digitized by PPRACHIN, SOA

faces, and young girls are sometimes met with, who have delicate and regular features finally chiselled straight noses and perfectly formed mouths and chins" (Ethnology of Bengal). In food and habit, the Ho has accepted the Oriya way of life. He is a great rice eater and all his meals consist of rice. He begins the day "with a frugal breakfast of boiled rice overnight immersed in water with common salt as the only sauce." (Hos of Seraikella P. 11). This is peculiarly a Oriya mode of preparation called Pakhala Bhata which also goes in the name of Vasiam derivative from the Oriya word Vasi which means stale. Harria or Handia-a beverage which the Ho and other aborigines relish is also derived from the word Handia because the thing is fermented inside a Handi. The women's mode of wearing the Sari is similar to that of Orissa. Her mode of coiffure is the Oriya style of Khusa "The style of wearing the hair is peculiar, collected in a knot artificially enlarged, not in the centre of the back of the head, but touching the back of the right, ear." (*Vide* Ethnology of Bengal and Hos of Seraikella P.14). The ornaments used are also typically Oriya in character, (*Vide* Plate Opposite page 14 of the Book "Hos of Seraikella.") "The Hos do not differ much from the Hindus in principle of their terminology of relationship." So much Oriya words as **Kaka, Mamu, Mai, Dada, Putra, Jheari and Vui** have come to stay with them. Even the names of their Killis or clans are derivatives of Oriya words like Badra, Bokah both meaning goat. Angriya from Angra or charcoal Deogaon Handa from Hansa or wild goose, Jamuda from Jam or Khuntia, (from Post) Mati pareya from para-a pigeon. Had it been derived from Hindi it would be Kabutareya—Soso from Sorisa-Mustard seed, and Singko which we have already seen they took after the Sinhas of Singhbhumi. Thus similarity of Oriya and Ho—words are many. He has also accepted many of the Hindu religious ceremonies of his Oriya neighbour. The Gomha Parab, the Makar Parab, the worship of Mansa and particularly of Lakshmi on each Thursday of Margashir, the Chait Parab are some of typical Oriya festivals he had made his own. At page 62 of "The Hos of Seraikella the author writes, "In the village of Nutanpur on the last day of the month of Chaitra, the God Siva is worshipped. The people of the neighbouring villages take part and special dances are held. This is known as Chait Parba."

52. O'Malley wrote 46 years back at P. 71 Bengal Dist. Gaz. Vol. XX "The Ho is thus losing his insulation and exclusiveness, and is mixing more and more with other castes." But he has from the very beginnings of history settled with his Oriya neighbours. The artificial limits of the Kolhan has failed to create the exclusiveness for him which was intended by his Imperial masters and he has migrated to the neighbouring Orissa States including Seraikella and Kharswan, that is why even after amputation of the Hos tracts we still find so many Hos besides Singhbhum (Kolhan) in Orissa States alone. The following table is illuminating.

Source: KC Dash, Digitized by PPRACHIN, SOA

Vide Table X, languages P. 65, Vol. VII Part II, 1921 Census Report and Table XV languages, Part—Mother Tongue P. 115, Vol. VII Part II, 1931 Report.

	1921	1931
Total Ho Population	445,035	? 826,443
Patna Division	Nil	Nil
Trihut Division	Nil	Nil
Bhagalpur Division	Nil	Nil
Chota Nagpur Division		
Hazaribagh	224	33
Ranchi	Nil	14
Palamu	Nil	Nil
Manbhum	27	87
Singhbhum	262,543	304,257
Orissa Division	729	3,740
States		
Seraikella, Kharswan ...	31,253	34,407
Other 24 Orissa States	150,279	182,935

Vide Census of India, 1931, Volume VII Bihar and Orissa Part II Table XVIII Pp. 146-47. Variation of Population of Hos.

	1931	1921	1911	1901	1891
Total Ho Population	523,158	441,424	420,179	383,206	329,973
Singhbhum	301,158	258,585	257,181	233,644	189,276
Chakradherpur	46,575				14,998
Xolhan	224,888				158,772
Manoharpur	21,139				14,556
Ghatsila	8,556				1,000
States ...	222,000	182,839	162,998	149,562	140,687
Mayurbhanj	110,217				57,685
Nilgiri	5,463				2,656
Keonjhar	57,247				18,212
Palaharra	1,582				725
Dhenkanal ...	668				787
Athmalik	312				285

Source: KC Dash, Digitized by PPRACHIN, SOA

	1931	1891
Bamra	2,808	1,818
Rairakhol	378	210
Sonepur	326	875
Patna	291	736
Gangpur	388	11,308
Bonai	4,522	6,742
Seraikella	25,963	7,402
Kharswan	11,706	20,816
Elsewhere	129	10,439

53. Figures of 1951 Census would show that the total Ho population in Orissa is 181,598, in Singhbhum 'including Seraikella and Kharswan' 4,13,709 and in other parts of Bihar 4520. Compare to 1931 figures, the increase in other parts of Bihar indicates the migration of labour to Damodar Valley Project and the coal mines. Even then this increase it too meagre to compare with the Ho population in Orissa, particularly in Oriya States neighbouring Seraikella—Kharswan. O'Malley says at page 48 Beng. Gaz. 35. The emigrants considerably out number the immigrants, aggregating 63,820 in 1901 or 40 per cent. of the population. Most are attracted to the adjoining districts or States. So the present position stands that the Hos are the peculiarities of Orissa States alone; they inhabit those parts which until very recently were termed as Orissa States or in that part which a Century and a quarter back was carved out of the Oriya States of Singhbhum, Mayurbhanj, Seraikella and Kharswan. They are not to be found in any other parts of Bihar or hardly even in other parts of the present Chota Nagpur Division.

"The assertion of Dalton in his Ethnology of Bengal that Old Hos told him that they honoured and respected the Singh Chiefs, but regarded then, till they quarrelled, rather as friends and allies than as rulers completely belies recorded history or even the actual position obtaining then. If the ties with their Oriya Rulers whom they had first sworn allegiance as early as 1205 A.D. and which had gathered from strength to strength in each successive reign had been as weak as is made out to be then hardly was there any necessity in putting a clause in so strong language as this. "If you receive any orders from any Rajah, Babu, Zamindar, or Karpurdauz on any pretence whatever, you must not fail in your engagements on the contrary, you must arrest the bearer of the said order and bring him to the Assistant Commissioner or to the Officer in charge for the time being," (Translation of Sunnad given by Captain Tickell to Rooria Mankee of Kowsillapossi in Bur Peer, dated 10th December, 1838,

Source: KC Dash, Digitized by PPRACHIN, SOA

appearing as No. LIII at P. 148. Aitchison's Treaties, Engagements and Sanada Vol. I in the revised edition of 1892. The ties of Seven Hundred Years could not be severed so easily. So we find Hos espousing the cause of Maharaja Arjun Singh in the Aftermath of the Mutiny. We also find Mankis of the four Seraikella Kolhan Pirs coming to pay homage to their Ruler every Suniya and Dashara Day up to the time of the Late Maharaja of Seraikella.

54. Hamilton in his "Hindusthan" published in 1820 describing the Province of Orissa in Vol. II says, "According to the institutes of Acber, Orissa, in its greatest dimensions in 1582 was divided into five districts, *viz.*, Jellasir, comprising Midnapur and the British possessions lying North and East of the river Subernerekha, 2. Biddruck, 3. Cuttack, 4. Culling or Cicacole, 5. Rajamundry. Besides this territory on the sea-coast, Orissa also comprehended a mountaineous unproductive region on the Western frontier making part of the Jehurcund or jungly country with the districts of Ruttanpoor and Sambhulpoor. At present the principal modern territorial Sub Divisions, commencing from the North, are the following but there are many other petty States and large Zamindaries.

1.	Singhbhum	3.	Mohurbunge	5.	Cuttack
2.	Kunjeur	4.	Balasore	6.	Khoordah "

Describing Singhbhum Hamilton further says "Singhbhum (Singha Bhuma, the land of lions)—A town in the Province of Orissa, governed by a Raja independent within his own territories but under political subordination to the British Government. It is bounded on three sides by the District of Chutanagpur, Midnapur and Mohurbunge. and on the South by that of Kunjeur."

55. The early history of Singhbhum, Seraikella and Kharswan is fairly well summed up by Wilkinson in his report No. 36 to R. D. Mangles, Secretary to Government dated 22nd August, 1836. in his words :—

3. "Singhbhum would, never appear to have been brought under subjection during the Mussalman Rule in Hindusthan, and Marhattas neither to have taken possession of nor collected Chouth . . . It is bounded to the North-West by **Chotea Nagpore** and Tomar. To the North by Tomar and Patcoon, to the North-East by Burrabhoom, to the East by Dulbhoom Banaunghatty to the South-East; also by Bamanghatty, to the South by Keonjharr to the South-West by Bonnie and to the West by Gangpur and **Chotea Nagpore**. From **Chotea Nagpore** and Tomar and Patcoom it is separated by an extensive range of Hills, which join to the

Source: KC Dash, Digitized by PPRACHIN, SOA

Doolma Hills in Burabhoom, Byturnee river runs between it and Keonjhar, and to the West there is an extensive Tract of unexplored Hills and Jungles, except in that part through which a road runs to Sumbhalpore from Saraikella, through Chukeradharpur and Anandapur. There is no well defined boundary mark dividing in from Dhalbhum and Bamunghatty."

* * * * * *

6. The above quotations go to show that Singhbhum including Saraikella and Kharswan were never part and parcel of Chhotanagpur. Wilkinson is more definite in Para 43 of his report that Singhbhum Coles made "Occasional incursions into Bussea, **one of the most Southern Pergannas of Chotea Nagpore**" Singhbhum was also independent of the Moghuls while Kokhrah was a part of the great Moghul Empire, so **by any stretch of imagination it can never be claimed or surmised that it was at any time part of Chotanagpur.**

56. Rennells Map of 1779 will also show that it was never a part of Chota Nagpur.

57. In 1773 Captain Foroos took advantage of his expedition to Dhulbum to bring the Raja of Porahat to book. It had for some time been the practice of salt merchants to get salt from Orissa (then in possession of Marhattas), instead of from Midnapur and to transport it through Singhbhum where the Company's writ did not run, thus diminishing its revenues. It was now discovered that the Raja had encouraged this practice which was looked on as smuggling, Captain Fearbes, therefore, forced the Raja to come to his camp and reported that he would "make him execute an obligation never to harbour either Raiyats or merchants in future and guarantee for the peace of Halid Pokhar (notes on the history of Midnapur (1876) by J. C. Price pp. 115, 164-5).

58. It was the rumblings of War in the South i.e. in Cuttack that first "caused friendly communications to be addressed" to the Ruler of Seraikella and sought aid and assistance from Raja Abhiram Singh of Seraikella Zamindar Paraganna Singhbhum. "During the Marhatta War of that year a small force marched from Ganjam and took the Town of Katak on the 10th October, 1803. Balasore had been already captured on the 21st September, in the same year," (Aitchesons Treaties Engagements and Sanand Vol. I, 1892 Edition page 117).

59. Therefore Lord Wellesly wrote to Raja Abhiram Singh, of Seraikella the most powerful of the Singhbhum Rajas thus :--

Source: KC Dash, Digitized by PPRACHIN, SOA

(Circa. September, 1803)

" To

The Honourable and illustrious one,
May Your Highness be in Good Health.

" Whereas in these days owing to the attitude adopted and the treatment accorded by Maharaja Raghuji Bhonsala Bahadur, the friendly relations and cordial feelings between the English Government and the Government of the said Maharaja have ceased, it has therefore become necessary and obligatory upon the authorities to take up arms to guard the legitimate right and interest of the Government. Such being the case, the Government of English Company **have collected troops in Cuttack with a view to interference.** The object of writing this friendly letter is to make a prayer to Your Highness to the effect that Your Highness will be gracious enough to take measures to prevent the gang of robbers and the band of adversaries from passing into the country of the English Company, through your Highness's Country." (Vide Vol. I p. 831 of the Evidence submitted before the Butler Committee—Waterlow & Sons).

" Lord Minto the next Governor-General similarly addressed to the Chief as an equal rather than as a dependent Chief and recognised him as one of the staunchest friends of the British. " (Bengal District Gaz., Vol. XXI', page 228). Captain Roughsedge wrote a covering letter in **Oriya** together with a translation in Oriya of the letter of Lord Minto, on the 4th February, 1810. Capt. Roughsedge in a letter written **in Oriya** requested the **Ruler of Seraikella as " Malik " of Kharswan to guard his own territory as well as that of Kharswan.**

'Buttler Committee Evidence, Vol. 1, page 245.'

60. Though correspondence from the British side were sometimes through Persian, Bengali or Oriya from the side of Seraikella they were invariably in Oriya as we get from the Midnapur Magistrate letter dated January 15, 1816, " Your report dated 17th Pous and the copy of the Patta written in Oriya reached me through Sadasiva Singh and Radha Krishna Chatterjee, Mukhteers. " It was again concentration of Pindarahs in Ganjam (Orissa) in 1817 that necessitated for seeking aid from Seraikella, and Tikayet Ajambar Singh was deputed to Kuchhung to guard against the approach of the Marhattas. On the 6th February, 1820, Major Roughsedge, Political Agent issued a proclamation **in Oriya** announcing Treaty relation with Singhbhum. After termination of hostilities with the Lurka Coles of Singhbhum and Bamunghaty, engagements were entered with Cole Chiefs in which the Coles agreed to allow persons of all castes to settle in their villages and **encourage their children to learn the Oriya** and Hindi languages. **Oriya was given** the first preference.

Source: KC Dash, Digitized by PPRACHIN, SOA

61. All these letters go to show :—

(1). That Seraikella was Oriya country.

(2). That Seraikella was overlord of Kharswan.

(3). That Seraikella was the most important of the States in Singhbhum from whom the British sought aid, they never asked for such aid from either Porahat or Kharswan.

(4). That it was the rumblings of War in Cuttack and Ganjam that is from the South, in Orissa which brought the British first in contact with Seraikella.

(5). That it is the continued and continuing influence of Orissa that has moulded the history, language, art and culture of the people of Seraikella, those who try to prove otherwise either do by an imperfect understanding of the position of Seraikella or by deliberate distortion of facts.

62. At the conclusion of the Marhatta War, the policy of the Company's Government towards the independent Indian State underwent considerable changes and we find the office of Residents and Political Agents were established. As a result of such a policy Major Roughsedge was made the first Political Agent of the South-West Frontier Agency.

63. Under this new Political Agency were placed the following territories which were acquired by the British Government by cession under treaty with the Marhattas in 1818 after their defeat in 1803 'Vide Aitcheson's Treaties, Engagements and Sanands, 2nd Edition.' The only State which accepted voluntarily the British Paramountcy were the Singhbhum Group of States.

(a) Sambalpur Group :

1. Sambalpur
2. Burgarh
3. Raigarh
4. Saktie
5. Gangpur
6. Sarangarh
7. Bonai
8. Bamra
9. Rerhakhol
10. Sonepur

(b) Patna Group :

1. Patna
2. Phooljhar
3. Barasamar
4. Khuria
5. Bara Nandgaon

Source: KC Dash, Digitized by PPRACHIN, SOA

(c) Surguja Group :

1. Surguja
2. Udaypur
3. Joshpur
4. Koria
5. Chandvakar

(d) Singhbhum Group :

1. Porahat
2. Seraikella
3. Kharswan

64. Bod and Athmalik which were also acquired by the British Government by cession under Treaty after the defeat of the Marhattas at the Burnal Pass in 1803 formed part of this new South-West Frontier Agency for sometime up to 1837. It is also quite clear from the historical documents that the State of Mohurbhanj also was attached for some times to this Agency as we find from the famous Kuchung decision by Col. Gilbert in 1827.

65. Seraikella and Kharswan which were all along independent of the Marhattas and paid no tribute or Chouth, and which tendered their allegiance voluntarily to the British Government not before 1823 after establishing friendly relations, with the British Government by assisting them in the Marhatta Wars of 1803 and 1818 and on various other occasions too, were also placed with this new Political Agency.

66. When Kolhan was created by amputation of cantons from Seraikella, Kharswan, Porahat and Mayurbhanj it was also placed under the charge of an Officer of the Political Department. Though Politically it was linked up with the South-West Frontier Agency legally it did not form part of it for quite a long time, the Political Agency of the South-West Frontier is sometimes confused as the legal unit of the South West-Frontier which was created by Regulation XIII of 1833. The Regulation said :—

" The undermentioned tracts of country at present included in the Districts of Ramgarh, Jungle Mahals and Midnapur shall be separated from those Districts.

In the District of Ramgarh :—

Chota Nagpur, Palamu, Kurruckdea, Ramgarh, Koonda.

In the District of Jungle Mahals :—

All the Mahals at present comprised in this District except the following :—Sainpahari, Shargaon, Bishanpur.

Source: KC Dash, Digitized by PPRACHIN, SOA

In the District of Midnapur :—

Dhalbhum including Ghatsila. (By Ramgarh District according to the above Regulation XIII of 1833 was meant "Chotanagpur, Palamau, Kurruckdea, Ramgarh and Koonda. By Regulation XVIII of 1805 by the District of Jungle Mahal was meant the Jungle tracts of Bancoora and Burdwan).

67. In Agra and Calcutta Gaz. of 1841, Part I, Vol. II, page 223 it is stated :—

"In consequence of Regulation XIII of 1833, parts of the Ramgarh and Jungle Mahal Zilas having been separated from the original formation of those districts, the Political Agency of S.-W. Frontier and Sambalpur became subject to Governor-General's Agent, South-West Frontier. The tract of country subject to the Agent consists of three Divisions, viz., Chota Nagpur—called Lohardaga, Manbhum and Hazaribagh."

68. It is significant to note that Singhbhum, Seraikella, Kharswan or any other Indian States were not mentioned as being included under it.

69. As we have already seen the Political Agency of the South-West Frontier long came into being before the British Unit of South West Frontier Agency was created by Statutory enactment by Regulation XIII of 1833, and it has always to be kept in mind that the two were not synonymous terms but they were loosely applied sometimes by those not in the know of actual position of Indian States. This has been the cause of great confusion as we will find later on.

70. From a communication dated 6th September, 1848 from John F. Ousley, Agent to the Governor-General we know a set of rules for the whole of Agency which included the (a) Sambalpur Group, (b) the Patna Group, (c) the Surguja Group, (d) the Singhbhum Group, were under contemplation and when framed were to be equally applicable to all the States.

71. "In 1854, the designation of the area (meaning of course the British Unit of administration) was altered from South-West Frontier Agency to that of Chutia Nagpur (meaning Division) and the Agent to the Governor-General became the Commissioner of Chutia Nagpur (Vide Aitcheson's Treaty Book, page 135, 1892 Edition). In 1854, by Act XX of that year, Chota Nagpur was transferred to the control of the Lieutenant-Governor of Bengal under "Commissioner" (Bengal District Gaz., Vol. XX, page 46) and continued to be so governed by the Lieutenant-Governor of Bengal from 1854 to 1912. So the territorial jurisdiction of this British Unit was the same as that of the South-West Frontier Agency

Source: KC Dash, Digitized by PPRACHIN, SOA

when created by Regulation XIII of 1833, and of course Singhbhum (Porahat), Seraikella, Kharswan or any other of the Indian States were not included within its territorial limits. Bengal District Gaz. Vol. XX further says at page 46 :—

" Parahat was confiscated in 1858 on account of the rebellion of Raja Arjun Singh, and its revenue administration was made over to the Board of Revenue in 1859, but it continued in other respects to be managed as a **Tributary State.** It was incorporated in Bengal by a proclamation of 5th August, 1892."

" It may be noted that the Commissioner of Chota Nagpur was not authorised by any notification to exercise Political control over Seraikella, Kharswan, Porahat or the other States in the Sambalpur Patna and Surguja group of States." (Vide Seraikella Memorial 1930, p. 36).

72. These States were not parts and parcels of the Chota Nagpur Division, as is wrongly been tried to be attributed to them by interested parties, nor did they ever become so afterwards. The actual position prevailing then may best be summed up in the words of Pontifix in a full Bench decision of the Calcutta High Court, in the historic Mayurbhanj case.

" All that they do is to invest a Bengal Officer with necessary authority as the representative of the paramount power to act at the **request of the Raja** . . . We know both the Government of India and the Government of Bengal consider the territory to be independant."

73. At the commencement of the Commissionership of Chota Nagpur the following States remained in Policical relationship. (Baud and Athmellik having been transferred to Political relationship with Cuttack).

1. Sambalpur, 2. Burgarh, 3. Rajgarh, 4. Saktee, 5. Gangpur, 6. Sarengarh, 7. Bonai, 8. Bamra, 9. Rerahakol, 10. Sonepur, 11. Patna, 12. Phooljhar, 13. Barasamar, 14. Khuria, 15. Bara Nandgaon, 16. Surguja, 17. Udaypur, 18. Jashpur, 19. Koria, 20. Chandvakar, 21. Porahat, 22. Seraikella, 23. Kharswan.

74. " With the exceptions of Surguja, Udaypur, Jashpur, Gangpur, Bonai, Koria, Chandvakar, and Singhbhum. The other Mahal under Chutia Nagpur were transferred to Central Provinces in 1862—See Nagpur Vol. VIII " says Aitcheson p. 135. Vol. I (1892 Edition).

75. The transfers effected in 1862 were not done according to any principles of history, culture, language or economy. They were done simply because the Province and the States under the charge of the Lieutenant-Governor of Bengal was becoming very unwieldly. Had it been done according

Source: KC Dash, Digitized by PPRACHIN, SOA

to any principles then surely the States of Bonai and Gangpur which were under the confederacy of the States of which the Maharaja of Sambalpur was the Head and which we have already seen in the Despatches No. 36 of Thomas Wilkinson could not have been severed from their ancient moorings and kept apart from the States of the Sambalpur Group, nor the previously independent States of Singhbhum (independent prior to forming relationship with the British) of Porahat, Seraikella and Kharswan could have been left and linked up with those States which subsequently came to be termed as the Tributary Mahals of Chutia Nagpur. Seraikella, Kharswan and Porahat which in the past were neither conquered by the Mougals or the Marhattas, nor had any historical linguistic or cultural connection with Chutia Nagpur, which in Mougals' time was known as the kingdom of Kokrah and was included within the Mougal Empire, nor with any of the Surguja Group of States "which were acquired by cession in 1817 from Raghji Bhonsla" (Aitcheson's Treaty Book 1892 Edition). This bad and unwanted company with States with which it had nothing in common has created confusion in the past as is also fogging the vision of Politicians and administrators of the present. This hetrogeneous blending of Chota Nagpur. Commissionership is aptly represented by the Official seal of the Commissioner where English, Oriya, Hindi and Bengali were prominently displayed, and the most prominent being the Oriya having been given equal position with English. This is what the great linguistic Dr. Grierson found much later." The East and South-East of Ranchi (meaning the subplateau of Panch Pragana) is meeting place of three over-lapping forms of Aryan Speech." (Vide Grierson's Linguistic Survey of India Vol. V, Part II).

76. Between 1864 and 1871 the position of the State of Seraikella and Kharswan was discussed by Government in connection with levy of Nazrana rules.

The Bengal Government wrote " The socalled Tributary Estates of Chota Nagpur have not been included. The names of these Estates are :—

1. Sirgoojah
2. Jashpur
3. Oodaypur
4. Koria
5. Chang Bakar
6. Gangpur
7. Bonai

" There are no treaties properly so-called, existing between them and the Government. They were acquired by certain cession under treaty

Source: KC Dash, Digitized by PPRACHIN, SOA

from Marhattas who had been the Paramount Power. Having acquired them, the British Government merely settled them and interchanged written engagements with them, specifying the conditions of settlements. The Chiefs of these Estates are described by Sir John Peter Grant as Zamindars paying tribute, with peculiar power of internal administration which may be reduced or abolished at pleasure. Their Estates, therefore, do not seem to fall within the classes of Political States, to which the Resolution of the Government of India applied."

(So it was with this lot that Seraikella and Kharswan had to pull on. The petition became very intriguing after the confiscation of Porahat in 1839 and the Deputy Comissioner of Singhbhum began to excerise the functions of the Rulers (Porahat) and also by transfer from this Agency of most of the Sambalpur and Patna Group of States to the Chief Commissioner of Central Provinces' charge).

(3) The position of Seraikella and Kharswan which are also under the Commissioner of Chota Nagpur, **is different**. These two Estates, as well as Porahat (which subsequently became British Territory by confiscation), were independent of the Marhattas. (Vide Exhibt T.p. 261 Evidence before the Butler Committee Vol. I. A(a) (i).

The Government in their Resolution No. 434P. D. under heading "South-West Frontier Chiefs" said in para 7. "The exceptions are Seraikella and Kharswan (See Aitcheson's Treaty Volume I. p. 169). These were independent of the Marhattas. . . . . (Vide Exhibit V. p. 262, Evidence before the Butler Committee Vol. I).

77. Thus it will be seen that Seraikella and Kharswan had nothing in common with the Tributary Mahals of Chota Nagpur. They neither paid any tribute nor were they geographically part of the Chota Nagpur plateau. Their position was somewhat analogous to that of Garjat Mahals. A Century and a quarter back W. V. Hunter (Statistical Account of Singhbhum and Manbhum) was of opinion that it did not form part of the Chota Nagpur Plateau proper. "The real fact is that the plateau of Chota Nagpur is not identical with the Division of Chota Nagpur. It is really the Jashpur, Udaypur, Surguja, Koria and Changvakar States which are the continuations of the Chota Nagpur plateau proper, and therefore they could with some logic be termed as Chota Nagpur Tributary Mahals, but not Seraikella, Kharswan and Singhbhum nor the Sambalpur —Garjats of Bonai and Gangpur. There is an abrupt rise from the Tebo hills in the Northern extremity of the Karaikola parganas of Seraikella State. It is here we find the village Te-Takarara or as the name suggests where a triangular tussle ever persists. (The present name of the village is Tetkara). Here is the meeting ground of the three different cultures of Utkals, Vanga and Magadha. This coincides with the linguistic division

Source: KC Dash, Digitized by PPRACHIN, SOA

suggested by Dr. George Grierson as the "meeting place of the three overlapping forms of Aryan Speech." In this connection vide map opposite page 106 of Dr. Grierson's Linguistic Survey of India Vol. V, Part I. In the introductory portion to the volume he has said if Biharis are there in Singhbum, an Oriya District, they are like **strangers in a strange land.** Describing the political boundaries of Oriya language on Part II of Vol. V, he says " There-after it follows the common boundary of Singhbhum and the Native State of Mayurbhanj as far as the State of Seraikella where it again turns North and crosses the Singhbhum District up to its Northern boundary, stopped by the elevated plateau of Ranchi." Grierson also describes Seraikella, Kharswan and Singhbhum as the " proper home "of Oriya language and observes " In Singhbhum and other Tributary States, the Oriya spoken is the standard form of language." Therefore here in Seraikella, Kharswan and Singhbhum great writers of Oriya thought art, culture, literature, religion and philosophy have flourished throughout the ages (as may be seen later on). The height of the Chota Nagpur plateau proper varies from 2000 to 3600 feet while the height indicated on the Sini Railway Junction in the heart of Seraikella State is indicated as 526 ft.

78. At the time of the partition of Bengal in 1905 their previous associate States of the South-West Frontier Agency, (1) Bamra, (2) Sonepur, (3) Patna, (4) Rairakhol --this Sambalpur Group of States—together with Kalahandi were brought back from the Central Provinces to Bengal, but this time they did not revert under the Commissioner of Chota Nagpur but were attached to the Commissioner of Cuttack and formed a separate Group altogether. Bonai and Gangpur though originally, Sambalpur-Garjat States were also transferred from the Commissionership of the Chota Nagpur to Orissa under the Commissionership of Cuttack, but they were not treated on a par with the other States of the Sambalpur-Patna Group and formed Group II. Immediately on transfer they were given, though inferior to the Sambalpur Group, a far superior type of Sanad and they being placed under the Political Agent of Orissa were not treated on a different footing than the other Orissa States. But they did not return as Sambalpur and in their historical analysis they carried with them the stigma of Chota Nagpur Mahals.

79. Similarly, in 1905, the remaining five States the real Chota Nagpur Mahals (the Surguja Group) formerly of the South-West Frontier Agency were transferred to Central Provinces and immediately on transfer were given better type of Sanad, similar to those of Bonai and Gangpur and Orissa Group II who have been termed as Orissa Mahal in the Historical Analysis.

80. So in 1905, the position was very intriguing. Though geographically not belonging to the Chota Nagpur plateau proper, nor historically connected

Source: KC Dash, Digitized by PPRACHIN, SOA

with Chotanagpur in the past, nor linguistically or culturally linked up with Chota Nagpur the only States of the South-West Frontier Agency that were still left with the Commissionership of Chota Nagpur were the two Oriya States of Seraikella and Kharswan carrying with them their old disabilities and the original sin of being huddled together without their consent with the States of the Chota Nagpur Mahal.

81. In spite of protests and otherwise, conditions became intolerable when the Rulers of these two Oriya States jointly submitted a Memorial to the Government of India in 1915 asking for immediate transfer of their States to Orissa under the Political Agency of Orissa, as Sambalpur. The relevant portions of the memorial are reproduced below:—

"The Memorialists beg to submit that it is simply through their association with the other Chota Nagpur Mahals after the abolition of the South-West Frontier Agency, when many important rules and resolutions were framed for the guidance of these Chiefs, which were applied mutatis mutandis to all the States in Chota Nagpur including those of your Memorialists without taking into consideration the distinction between their status and position, that the States of your Memorialists were not granted the privileges and rights as were meted to the Orissa States and the Sambalpur States, although the States of the Memorialists are in no way inferior to those of the latter in-as-much as the Memorialists' States were never under the Moguls, never under the Marhattas were never to pay any tribute to any Government, were not acquired by the British Government by conquest or cession from the Marhattas, but which acknowledged the British Supremacy voluntarily, whereas all the other States that were under the South-West Frontier Agency and even the Orissa-Garjat States were acquired by cession under Treaty from the Marhattas of whom they were dependent Feudatories, paying tribute, the seven Chota Nagpur Mahals have been settled on their Chiefs on condition specified in the Kabuliayat and Pattas exchange . . . . ." (Page 13 of Memorial of the Feudatory Chiefs of Seraikella and Kharswan to Viceroy and Governor-General of India).

82. In the memorial referred to above it was stated on behalf of the Rulers and the peoples of these two States (page 1, para. 4 ibid).

"Seraikella and Kharswan are the only two Feudatory States under the Leiutenant-Governor of Bihar and Orissa which are not under the supervision of the Political Agent of the Orissa Feudatory States and the Commissioner of Orissa. Of the States which are now placed under the supervision of these two Officers, some were, e.g., (Bamra, Sonepur, Patna, Rerakoll. etc.) under the Central Provinces Government, and Bonai and Gangpur were under the Commissioner of Chota Nagpur Division. All those were transferred in 1905, and they were placed under

Source: KC Dash, Digitized by PPRACHIN, SOA

one Political Agent, who is called the Political Agent of the Orissa Feudatory States, between whom and the Head of the local Government the Commissioner of Orissa exercises certain appellate and revisional powers. The States thus placed under one and the same supervising and advising authorities representing the views of the Supreme Government, may be designated Oriya States, inasmuch as the mother-tongue of all the Chiefs is Oriya, and Oriya is the spoken language of the people inhabiting the tracts. The Chief and the people are alike inspired by traditions and literature, which are distinctly Oriya in their character, origin and authorship.

" The Memorialists believe, that by bringing together in this manner States, which differ in reference to their powers of internal administration, and which were for over a Century under different local Governments, it was the intention of the Government to secure to these Oriya States such facilities for progress and well being as arise from administrative unification."

" The Memorialists are the only two Oriya Chiefs who have been left outside this new administration."

83. Again at page 28, para 77 of the Memorial it was written :—

" This unequal treatment resulting in the curtailment of their legitimate powers, as pointed out above, is keenly felt by the Memorialists. The Memorialists further pray that Your Excellency may be graciously disposed to place these States under the supervision of the Political Agent to the Orissa Chiefs **by transferring them to Orissa in Group II. The mother tongue of the Memorialists is Oriya, and Oriya is the spoken language of the people inhabiting the tracts from a long time** (Clause 4 of the Agreement of the Hos, page 35, District Gazetteer Bengal, Vol. XX). These two States were once within the boundaries of the Greater Orissa in being south of the river Subernarekha. So the chiefs and the people are alike inspired by tradition and literature, which are distinctly Oriya in their character, origin and authorship.

" And the change prayed " for will the Memorialists beg to submit **secure to the Memorialists" States such facilities, for progress and well being as arise from administrative unification.**

" Your Excellency's Memorialists therefore humbly pray that Your Excellency will be graciously pleased to take into consideration and decide the whole question with the sympathy and interest . . . . . . and thereby grant . . . . . . the redress they pray for, so that the Memorialists might not vie **their brother Chiefs of Orissa.** . . . . . in anything but loyality . . . . . . and that their progeny might find a well defined reward in the

Source: KC Dash, Digitized by PPRACHIN, SOA

pursuit of which their best days of youth and best portion of their energy might be well spent."

84. The points so fervently prayed for had some immediate result. After fully going into the past history and all other considerations thereof language and culture and economy, the Government of Bihar and Orissa found that great injustice was being done to these States by not linking them up with other States of Orissa and before other points raised in the above memorial were decided the States were immediately transferred to the Orissa States Agency. By their letter No. 1307.R dated the 17th June, 1916, Seraikella and Kharswan were informed "that His honour the Lieutenant Governor in Council has decided to place their States under direct supervision of the Political Agent to the Orissa Feudatory States." The Government of Bihar and Orissa have not been known to be of any liberal views, like the Government of Bengal or the Government of India. Though the order was for direct transfer to Orissa Feudatory States still the stigma of remaining for some times in Political relations with the Chhota Nagpur Mahal continued for sometimes and in certain ways they were still made to look towards Chota Nagpur. Though originally Seraikella and Kharswan had a status and position for superior to any of the States of Patna-Sambalpur Group still they were not treated at a par with those States and they were pleased to Group IV. So the discontent persists till they agitated about the Buttler Commission and as its aftermath submitted fresh Memorials. In the meanwhile in 1922 the position had somewhat improved when the Political Agent of Orissa States was raised to the status of a Commissioner and the States ceased to have any dealing whatsoever, with the Commissioner of Chota Nagpur (*Vide* Atchison's Treaties), 1929 Edition). The proceedings of the Buttler Committee will reveal really how strong were the resentment. The unequal treatment meted out to Seraikella was one of the qui vies ot those days. As a result of all these agitation before the Butler Committee, the Government of India ordered a shifting enquiry to be made into the past history, the actual status and the position of all these States, by Sir Aurther Lothien, as a result of which the invidious distinction meted out to Saraikella was set at naught and the great historical injustice perpetrated on Saraikella was righted. These are some of the words submitted in in Memorial embodied in para 23 of the Memorial submitted on behalf of Saraikella in 1930, (P. 33).

"A reference to Exhibit P in appendix I hereto page 78 will show that in an order dated September 13th, 1848, Major Ousely the Political Agent, spoke of laying down a system for the whole of this Agency, *i.e.*, the South-Western Agency, concerning the cases which might or might not be tried by the Chiefs of the various States. And in the year 1854, Saraikella was transferred from the South-Western Agency to the Commissionership of Chhota Nagpur. These are illustrations of one of the

Source: KC Dash, Digitized by PPRACHIN, SOA

grievances from which Seraikella suffers in common with other Orissa States. Owing to the system which has prevailed for some time of establishing Agencies and Groups of States, Seraikella has been, and is liable whenever administrative convenience dictated, to be shifted without its consent from one Province to another within the Province and consequently to have applied to it a volume of mass-produced orders or decision, according to its Political location and irrespective of its original status and relationship to the British Government or of the power, rights and privileges which it previously enjoyed and to which it is entitled."

85. This is the sad experience from the history of Saraikella. It is an irony of fate that what was once righted after two shifting inquiries by an alien Government should have been undone by our own National Government as Seraikella should have been made to shift from province to province without the consent of the people or the Ruler thereof. This has been done on a very imperfect understanding of the history, tradition, cultural and language of Seraikella.

86. From the previous pages and the quotations above we have seen that whatever administrative convenience dictated, the States were shifted without their consent from Group to Group and province to provinces. However objectionable it might have been from the States point of view, it was permissible during the British days because as have been from the decisions of the Calcutta High Court in the Gangpur and Mayurbhanja cases these States did not from part of British territory. What was meant by Chota Nagpur States or Tributory States of Chota Nagpur Mahal or the South-West Frontier Chief did not mean that legally or jurisdictionally they became part and parcel of Chota Nagpur. What was actually meant was that the Commissioner of Chota Nagpur was given the extra duty of conducting correspondences with certain States and was made the Ex-officio Political Agent of these States. So if a few States were added to his charge or were taken away from him and another officer was made to correspond with them. it did not in any way disturb his position or jurisdiction. Nor should it have disturbed the position of the States concerned.

87. The State of Patna (also Bamra, Sonepore and Rairakhol) was all along with Seraikella since British connection to 1862 in South-West Frontier Agency and also when the designation of this was changed to Commissionership of Chota Nagpur, Patna, Sonepore, Rairakhol and Bamra were shifted from 1862 to 1905 to Central Provinces. They reverted back to Bengal and were placed with the Commissioner of Cuttack. In 1936 Patna was again shifted to Chhatisgarh Political Agency and was still there prior to the integration of the States with the province of Orissa. So, if Patna remaining with Chota Nagpur or

Source: KC Dash, Digitized by PPRACHIN, SOA

Central Provinces or Chhatisgarh does not lose caste and its colour as an Oriya State or Mayurbhanja does not lose colour for being dubbed sometimes as Bengal State it is not comprehensible why should Seraikella and Kharswan lose their caste and colour and cease to be Oriya States simply because they at some period were most reluctantly made to have their political correspondences with the Commissioner of Chota Nagpur. It can emphatically be said that Seraikella and Kharswan were in history since the hoary past right up to the days-of Indian Independence, parts and parcels of Chota Nagpur, and that by their imposed association for sometimes with the Commissionership of Chota Nagpur they have not lost their fundamental characteristics of Oriya States.

88. After two searching inquiries by some British Officers of the highest calibre in 1916 and 1931 the States of Seraikella and Kharswan were finally placed with other Oriya speaking States in the Orissa States Agency. Therefore the question of their inclusion in any province other than Orissa should not have allowed to be reopened at all.

III.—LANGUAGE AND CULTURE

89. The formation of Province on the basis of language, has been the accepted principle in our country. The Congress Party like all other, political parties are committed to this. When the question of formation of a Union of the Eastern States when asked to be recognised, was repelled by the Government of India on the sole or main ground that the Eastern States consisted of two distinct linguistic blocks, namely the Chhatisgarh States with Hindi and the Orissa States with Oriya. It was decided to merge them with the Provinces whose language and culture agreed with theirs. Saraikella-Kharswan were therefore merged with Orissa. It is strange that this very basis was completely disregarded when these two States were transferred to Bihar.

90. There can hardly be any dispute about the language and culture of these two States. All through they are Oriya and have been recognised by all concerned as such.

91. Since the earliest to the present day, all official records in Saraikella are being kept in Oriya. The "Vansa Prabha Lakhana" the official chronicle, the records in the Sri Sri Ma Paudi's temple the grants made in Talapatra (palm leaf) Pattas in Madala or official records are being kept in Oriya. Early correspondences with the British at best. those which went from the side of Seraikella, were all conducted in Oriya. When the Hos had entered into agreements with the British in 1821 they had agreed to encourage their children to learn the Oriya or the Hindi tongues. The first preference was naturally given to Oriya, as that was the lingua franca of the land. Dalton in his Despatches No. 224 dated the 30th September,

Source: KC Dash, Digitized by PPRACHIN, SOA

1859 to E. H. Lushington, Esq., Offg. Secretary to the Government of Bengal, in para 53 writes. "A similar abstract translation of numbered letters on tal leaves in Uriya character, found by Lieutenant Birch at Kordiha after the attack and flight of the Ex-Raja and his adherents from that position-C." Certified copies obtained in 1908 of Court records of the suit No. 41 of 1861 are in Oriya script. (This can be shown if required).

92. When Saraikella had Political relationship with Chaibassa, Hindi was imposed then as now, as Court language. But the work in other departments continued to be in Oriya. So it is travesty of truth to say that at any time Hindi had completedly replaced Oriya. Any way while Hindi was the language used in courts, Bengali was the language introduced in Schools. But this gave rise to a strong feeling in favour of rationalisation of the languages in Seraikella and Kharswan. Sri B. C. Sen, Deputy Commissioner of Singhbhum who was also the Ex-officio Assistant Political Agent for Seraikella and Kharswan, in an official note dated the 26th January, 1944 had observed :

" The most important question affecting the schools is the introduction of Oriya as the vernacular. There was strong feeling in the public in the matter. Considering that the entire non-aborginal population of both Seraikella and Kharswan States are Oriya speaking, I do not see why this should not be the Court language instead of Hindi. Unless this change is effected, the substitution of Oriya for Hindi will be difficult as the boys will have to learn Hindi all the same. If both the Chiefs can agree in the matter, a **representation to Government** will have weight. But it is **for them to move in the matter in the interests of their subjects.**

93. It is now tried to be made out by interested parties, on their own analogy that because the Rulers themselves were Oriya, they have imposed their language and culture on the people of these States. But facts are otherwise. Non-interested British officers found the position highly detrimental towards the well beings of the State subjects and it is at their instance and recommendations that the Rulers reintroduced Oriya as the Court language with most beneficial result. A few years later the Census Superintendent of Bihar and Orissa wrote in 1921.

" In Seraikella the proportionate number of Hindi-speakers has dropped to about half what it was, but the absolute figures are small. The drop has a good deal to do with the fact that Oriya has been introduced as the Court language and that education is largely conducted in the medium of Oriya." (*Vide* page 213, para 15, Vol. VII, Part I).

94. The earliest Census figures these are available to us are the figures of 1872 where in the language column it has been said that " Oriya and

Source: KC Dash, Digitized by PPRACHIN, SOA

aborginal languages " are the prevailing languages of Singhbhum (of course which means Seraikella-Kharswan included).

95. George Grierson writing towards the end of the 19th Century in his " Linguistic Survey of India " Vol. V, part II, at page 367 describing the political boundaries of Oriya language writes, " Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanj as far as the State of Saraikella, where it again turns north and crosses the Singhbhum direct upto its northern boundary, being stopped by the elevated plateau of Ranchi " Grierson also at page 371 ibid described Singhbhum—Saraikella—Kharswan as the " proper home " of Oriya Language.

Further at page 139, Vol. V, Part II he says, " The State of Saraikella consists of two portions, Eastern and a Western. In the Eastern both Bengali and Oriya are spoken by different nationalities. The rest of Singhbhum, in the State of Kharswan, and in the Western portion of the State of Sereikella, the main language is Oriya.

Speaking about the Political boundary of the Bihari language of Nagpuria at page 278 ibid. Grierson says, " On the South it is bordered by the Chakradharpur Thana and by the two Native States of Singhbhum, the main language of which is Oriya." The Census report of Bengal 1872 at P. 16 clearly mentions that Oriya and aboriginal tongues were the prevailing language in Singhbhum including Saraikella and Kharsuan (Ref. page XXVIII). For language table see p. 51.

96. In all the consecutive Censuses held upto date, the Oriya figures far outnumber either the Bengali or the Hindi speaking people. The sudden and only departure in the figures for 1931 for Seraikella alone can be explained by the manipulation by interested quarters obviously on the event of the O' Dennell Committee. The 1931 Census for Seraikella was arranged from Singhbhum. Inspite of that, however, the Oriya speakers far outnumber the Bengali and the Hindusthani speakers for Seraikella-Kharsuan.

Oriya ...	... 51,206
Bengali	... 45,264
Hindi and Urdu	10,226

It may be noted here that Hindusthani included 2,886 Mohemedans who are culturally a separate block, have their own language Urdu though actually they had their education through the medium of Oriya. If they are subtracted then the total for Hindi-speakers comes to 7,338. This overall Hindi does not mean they are Biharies. People from Chhatisgarh,

Source: KC Dash, Digitized by PPRACHIN, SOA

Punjab, Cutch, U.P. and other provinces who had came for business have all gone to add up to this total and the actual Biharies who came as contractors or liquor shop vendors or for service in Police and other departments were an insignificant number.

97. But whatever attempts might have been made at manipulations, in trying to whittle down the Oriya figures the subsidiary language column in 1931 Census show the actual state of affairs in Seraikella and Kharsuan. Oriya was the prevailing language of Saraikella and Kharsuan.

In part II of Table XV on Bilinguism of 1931 if we study the tendency of almost every caste we find that they have a particular inclination for Oriya is preference to other Indo-Aryan languages like Bengali or Hindi.

In Seraikella out of a total of 43,117 Bengalies 3,124 use Oriya as subsidiary language, while only an insignificant 168 as Hindusthani for the same purpose. Out of a total of 3,984 Bhumija 630 have preference for Oriya while only 3 use Hindusthani and subsidiary language. Out of 23,902 Hos 4,119 have preference for Oriya, 372 for Bengali and only 84 for Hindusthani. Out of 385 Mahalis 161 use Oriya as subsidiary and none for either Bengali or Hindi. Out of 182 Mundari 23 have preference for Oriya to 24 for Hindi. Out of 29,715 Santali 1,264 use Oriya as subsidiary, 1,851 use Bengali, while 10 only use Hindusthani. Out of 566 Oraons 127 have preference for Oriya to 64 for Bengali and 11 only for Hindi.

Amongst the Oriyas themselves, 959 have preference for Bengali and 217 only use Hindi as subsidiary.

98. In Kharswan out of 2,247 Bengalies 981 have preference for Oriya as subsidiary language while 29 for Hindi. Out of 2,054 Bhumijas 808 prefer Oriya to 113 for Bengali and 13 only use Hindusthani. Out of 10,505 Hos 4,399 use Oriya to 14 Bengali and 28 Hindi. Out of 374 Mahalis 203 use Oriya as subsidiary and none of their tribe use Hindusthani or Bengali as subsidiary. Out of 6,095 Mundari 225 have preference for Oriya, none for Bengali and 134 for Hindusthani. Out of 1,052 Santali 476 use Oriya to 91 Bengali and none Hindusthani. Out of 469 Oraons 172 use Oriya while 10 use Bengali and none Hindi.

While out of 5,315 Hindusthanis 1,736 use Oriya and 44 Bengali. These figures will convince anybody that unless Saraikella-Kharswan was Oriya country others would not use Oriya so much in preference to Bengali or Hindusthani. The overall picture for the two States is that out of a total population 186,622 besides 51,206 Oriya, 18,72 1use Oriya as subsidiary language, while only 4,712 use Bengali as subsidiary besides the 45,364 Bengali speaking; Hindusthani as subsidiary language is used by an insignificant 1,226 persons only besides the small, 10,225 Hindusthani speakers.

Source: KC Dash, Digitized by PPRACHIN, SOA

1931

Seraikella—Total Population 143,525

Subsidiary language spoken by Col. 1.

Mother tongue	1	2 Oriya	3 Bengali	4 Hindusthan
1. Oriya	36,368	......	968	217
2. Bengali ...	43,117	3,124	......	168
3. Hindusthani ...	4,911	251	339	......
4. Bhumji	3,984	630	543	3
5. Ho.	28,209	4,119	372	84
6. Mahili ...	385	161		......
7. Mundari ...	182	33	......	24
8. Santali	29,715	1,264	1,851	10
9. Orason	566	127	64	11

Kharswan Total Population 43,097

Mother tongue	1	2 Oriya	3 Bengali	4 Hindusthan
1. Oriya	14,838	......	249	327
2. Bengali ...	2,247	981	......	29
3. Hindusthani ...	5,315	1,736	42	......
4. Bhumji	2,054	808	113	13
5. Ho.	10,505	4,399	14	28
6. Mahili	374	203	......	......
7 Mundari	6,095	225	50	134
8 Santali	1,052	478	91	
9. Orson	469	172	10	

Saraikella and Kharswan—Total Population 1,86,622

Mother tongue	1	2 Oriya	3 Bengali	4 Hindusthan
1. Oriya	51,206	......	1,207	542
2. Bengali ...	45,364	4,105	......	197
3. Hindusthani ...	10,226	1,987	381	......
4. Bhumji	6,038	1,438	656	16
5. Ho.	34,407	8,512	386	192
6. Mahili	759	364	......	......
7. Mundari	6,277	258	50	158
8. Santali	30,767	1,742	1,942	10
9. Oraon	1,035	299	74	11

Source: KC Dash, Digitized by PPRACHIN, SOA

99. In 1941 I had conducted the Census in my State, as in my own right. I was a Member of the Chamber of Princes. There was then no reason to suspect any manipulation. On the other hand, at that time the formation of an Eastern States Union was in the horizon. The statistics had been sent to the Government of India and they are now with them together with all other census figures. The veracity of the figures given below can easily be checked with reference to the papers, now in possession of the Government. The enumeration on the basis of language was as follows :—

Seraikella, 1941	
Oriya ...	79,925
Bengali	10,273
Hindi ...	896
Others (tribal)	65,307

This shows Oriya constituted 51 per cent., Tribals 42 per cent, Bengalees 6.5 per cent. and Hindi speaking an inisgnificant percentage of 0.5 which was formed of a few business men from outside Bihar, a few service holders and a small floating population.

100. Another page of integrated life with Orissa is very much marked in the writings both ancient and modern of Oriya literature by poets and writers of Seraikella. The Asardha Mahatmya and the Baisakh Mahatmya of Nrusingha Kabi of Seraikella written during the reign of Raja Bikram Singh of Seraikella in 17th Century A.D. are standard religious literatures recited in all Hindu homes equally in Singhbhum—Seraikella as well as Orissa.

Similarly the Bhagabata of Jaganath Das of Orissa and the Oria Mohabharat of Sarala Das are sung in every village and home of Saraikella.

Sri Maheswar Kabi the author of " Kirtisar" the heroic deeds of the Rulers of Seraikella was awarded the title of Kavichandra by the Moharaja of Sambalpur in the 19th Century A.D.

The writings of late Moharaja Udit Narayan Singh Deo of Saraikella in Oriya verse have found a permanent place in the writings of the Oriya literature in the same class as that of Kavi Samrat Upendra Bhanja of Orissa. As a piece of literature the drama "Abhiram Singh" of my late lamented brother Kumar Bejoy Pratap Singh Deo has found a permanent place in Oriya literature. So are some of his popular song hits like "Kahinki Kokil." "To Charana Mote Alata Karibu Sajani" of Sri Sarat Kumar Acharaya is also a popular hit of Oriya songs. On the other hand popular

Source: KC Dash, Digitized by PPRACHIN, SOA

songs of Orissa are sung with great gusto and enthusiasm by the people of Saraikella. The publication of Folk songs prevalent in Saraikella—Kharswan, under the title of 'Kete Akuha Bhasa—Kete Utala Asha' by Sri Debakinandan Prasad (a Biharee) Deputy Inspector of Schools, Bihar, proves beyond any shadow of doubt the preponderance of Oriya in these areas. I may be pardoned to make a personal reference here. I have kept up the tradition of my family in writing and publishing books in Oriya.

For a detail list of the Oriya writers of Seraikella—Kharswan and Singhbhum please see Appendix D.

It will be seen that the authorship of such Oriya writings is distributed amongst all the communities including the Adivasis. This could not have been so unless the whole tract was Oriya country. Conversely, there is no other literature worth the name which has been produced in these areas of Seraikella—Kharswan and Singhbhum.

CHHOW DANCE

101. The Chhow Dance of Seraikella which has attained appreciation and recognition in India and abroad, is another phenomenon which distinctly proves beyond doubt the tie of oneness of this State with its counterparts in Orissa.

When the Earth crystalizes it becomes mineral: when History chrystalizes it becomes culture. Culture sublimates into Dance, Music and Literature.

102. There is a very old Oriya saying,

"Kharasuanra Jatra Ghata Brahmini Ghatia Pata.
Kerar Kalika Ghata Sadhaikalia Nata."

The 'Jatra Ghata' of Kharswan, the Pat, of Bamanghatty the 'Kalika Ghata' of Kera and the Chhow Dance of Seraikella are famous. This is the tract of land from which has originated the famous Chhow Dance and has spread over to other parts of Orissa (Orissa States). The Chhow Dance has been nurtured under an atmosphere of independence, undisturbed by outside influence. The seven hundred Saranda Hills and the Hills of Bangriposi have given as much protection to the country against foreign inroads as against any cultural conquests. Singhabhumi and Bhanjabhumi (particularly Simhabhumi) have remained unconquerred for centuries both politically and culturally. Based on the principles of' 'Bharata's Natya Sutra" it has assimilated unto itself the Orissian style of dancing like

Source: KC Dash, Digitized by PPRACHIN, SOA

Gotipo" and to some extent the folk dances of numerous tribes that inhabit the land. The product has been an unique art of Dancing—one of the Classics of India, like the Kathakali, the Kathak, the Manipuri or the Bharata Natyam.

103. The 'Chait Parba' or this world famous art of Chhow Dance (Masked) is another peculiarity of the Orissa States alone. The Government of Bihar in their press note dated Ranchi, the 12th September, 1949, have unwillingly admitted their Oriya origin when they said "Government have made liberal grants for Ratha Jatra and the Chhow Dance which are typical Oriya functions "The background of music of dances and the dances themselves are Oriya in composition, conception and execution". Though Singhbhum-Bhanabhumi is the original home of this famous art of Chhow Dance, in course of time it has spread and taken root in other parts of Orissa only particularly the Orissa States. This has been possible because the very foundation of these Dances has been Oriya. Bihar has nothing like this to show.

104. The Tala and the music-sura or 'Ranga' as it is called, because it gives colour to the dance—is also of peculiar development. There are stages to each dances. One stage changes to another by the changing of the Talas and while changing from one to another a kat (or tehai) is used. This method of change with the help of an interlude kat is not followed in any other Dance school of India. Therefore Chhow Dance has evolved unique development in Talas. The Shastric Talas have undergone such transformations that it is hard to recognise them. The technique of the Majilis has been modified to suit the open-air-technique, where the Dhak, Dhol, the Nagra and Mahari (Sanai) have replaced the Tabla and the string instruments. The background of music is pervaded by "Chhanda" which is peculiar to Orissa only. (Ref. Appendix G).

105. Again what an array of these Talas. The same Tala will not be suitable for two different dances or two different occasions or two different moods. What a glorious procession of the Rasas one witnesses in a real Chhow Dance night. Without any opulence of the Mudras through the limbs alone as the face is immobilised under a beautiful mask, all the inner sentiments of the human heart have been expressed by the master artists.

106. The rituals that precede the Dance performances are almost the same everywhere the dance is performed in Nilgiri or Mayurbhanja, or Bonai or Seraikella, Keonjhar or Kharswan, Porahat or Roruan or in the villages of Seraikella or Singhbhum. They are akin to the rituals of the 'Danda Nata' of southern Orissa. This famous Art of Chhow Dance is a peculiar development of Orissa. Therefore under Biharis' aggressive Provincialism, this has become the first casualty—because in their imperialistic attitude they cannot tolerate anything that undisputedly savours of Oriya.

Source: KC Dash, Digitized by PPRACHIN, SOA

The Bihar authorities are going to any length to suppress this. They have immobilised the money belonging to Srikala Pitha. the Dance and Culture Centre of Seraikella. They are fostering now another centre, which is but a sham and shadow of the real one and they have diverted the annual grants for the National festival of this classical annual Chhow Dance—the Spring Dance Carnival of the Chaitra Parba towards a competition of the rural folk dances as they are trying to divert the Trust Fund of the Srikala Pitha.

107 Why this mad rush to kill a culture that has been the Glory of India, that had the distinction of being presented before in special (we may call even Command performances) performances before such Savants as Mahatma Gandhi and Kaviguru Rabindranath ; before Srimati Sarojini Naidu and Sri Jawaharlal ; the Asian Relations Conference of 1947 at the Prime Minister's Residence and the U.N.E.S.C.O. delegates headed by Bodet in the Rastrapati Bhawan in 1951. Why this unholy haste to kill an Art that evoked unstinted praise from Foreign as well as Indian Art critics! Whatever may be the reason the result has been disastrous for this Great Dance—which is on the verge of extinction. How long can it last without practice and patronage! How long can it endure under insults and injuries!! How long can it sustain under threats and duress!!!

108. If for any reason Seraikella is kept out of Orissa and the present attitude of Bihar continues towards this world famous Chhow Dance, there is no doubt that a great channel of Art will run dry for failure of its fountain head.

109. Since the inception of the States, Seraikella has always been an Oriya State where the official language and the language of the Institutions has always been Oriya. Prior to the integration of the State with Orissa, the State was in the Orissa States Agency and its public Institutions after getting themselves disaffiliated from the Patna University in 1944 were affiliated with the Utkal University towards the creation of which I had contributed my humble mite. This transfer was effected smoothly without any demur or any voice of protest from Bihar side. On the eve of integration Seraikella (Kharswan also) was a member of Eastern States Union and I and III schedule of the Eastern States Union Constitution Act 1947 enumerated Seraikella (Kharswan) to be one of the Orissa States and also as one of the Oriya speaking States.

110. Dr. Srikrishna Singh, the Prime-Minister, made a public pronouncement on 5th June, 1948 saying :— "I assure the Oriya of these States that their language, culture and individual rights will be duly protected

Source: KC Dash, Digitized by PPRACHIN, SOA

and safeguarded by my Government." But immediately after going back to Ranchi, the following Government Resolution was published:—

" No. 81-S.R. the 22nd June, 1948. In exercise of the powers conferred by section 137 of the code of civil procedure 1908 (Act V of 1908), and section 558 of the code of criminal procedure, 1898 (Act V of 1890), as applied to the States of Seraikella and Kharswan under Notification No. 1328-e, dated the 18th may, 1948 of the Government of Bihar in the Political (Special section) and in suppression of all previous orders on this subject, the Governor of Bihar is pleased to declare that "Hindi" and "Devnagri" shall be the Court language and script respectively in the areas comprised within the said States."

By order of the Governor of Bihar
Sd. T. G. N. Ayyer, Secretary.

111. From the very outset, Bihar Government launched on an aggressive attitude towards the Oriya language and culture while all the time professing Goodwill towards the same. Their Press Note dated the 12th September, 1949 is of that kind. Protests against the formal merger in Bihar were met with indiscriminate assaults of citizens in the open streets of Seraikella in broad-day light on the 1st of August, 1949, the day of such merger. Not content with such terrorisation on the 1st day it was continued till the 2nd day and was only stopped when intervention of Centre and immediate despatch of neutral observers was sought by wire.

112. From time immemorial, the throbs of one national life have inspired the people of this area and the people of the neighbouring Oriya speaking States like Mayurbhanj, Bonai, Keonjhar etc. They have followed the same rythms of life, in naming their children, and places, in observing the identical religious and social festivals which are peculiarly Oriya in origin and character and are not observed in any part of Bihar.

113. The lists showing the identical place names, festivals, ornaments, food and dress beween Seraikella-Kharswan-Singhbhum and the States of Mayurbhanj, Keonjhar, Bonai, and Gangpur etc. as given in Appendix E. Series will demonstrate an interesting note of affinity. While men may babble untruths, these places in their mute silence proclaim by their names, the oneness of culture prevailing throughout this area to avoid bulk, the details have been separately appended to this, which may kindly be perused.

114. Such identical names can hardly be found in any part of Bihar beyond the south of the river Subarnarekha or Kopisa (modern Konsai) which had formed the northern boundary of Orissa (*vide* Skandapuran and Raghubansha referred to before).

Source: KC Dash, Digitized by PPRACHIN, SOA

115. In peace and prosperity, in war and adversity, in calamity and catastrophies, in habits and customs, in ceremonies and obseques, in rites and rituals, hopes and disappointments, in dance and drama, in dress and coifiure, and in art and literature the people of the States of Seraikella and Kharswan express themselves in the same way and in same details as their brethren in Orissa.

IV.—WISHES OF THE PEOPLE

116. As I have already pointed out before, the support of the people was with me when I entered into an agreement with the Dominion Government on the 15th December, 1947, for integration of this State with Orissa. When this State (and Kharswan also) was merged with Bihar on the 18th May, 1948, and even before that when such a move was reported to have been afoot, the people of the State expressed their resentment against that. I am appending to this in Appendix F Series the true copies of some of the telegrams, representations and resolutions that were sent to the Government by different associations, and sections of people and leading prominent men and representations. There were many other protests, of which I have no copies with me at the moment. Another torrent of protests was evoked by the States Merger (Governor's Provinces), order, 1949 (27-7-49) by which this State was formally assigned to Bihar, to belie all the hopes of the people that the previous transfer to Bihar in May, 1948, was a temporary measure. Appendix F series contains some of these protests.

117. Serious difficulties were heaped upon the people after the transfer of the State to Bihar. They lost the advantage of a district administration as the district consisting of these two States was broken up. The Oriya language was immediately replaced by Hindi, as the Court language. The Oriya teachers of the High School and other Schools were either discontinued or transferred, and the Bihari teachers were brought, with the result the medium of teaching was perforce changed from Oriya to Hindi. These measures were obviously adopted with a view to discouraging, as far as possible, the prevalence of Oriya language and culture in the State, so that by the time Commission is appointed to enquire into the matter, the people might be sufficiently demoralised and the real and natural wishes of the people may not be adequately, and correctly demonstrated before the Commission. Even after the announcement of the present Commission, attempts have been made publicly at the connivance and through the instigation of Bihar officials to subdue or disperse public meetings, to assault Oriya leading men like Maharaja of Kalahandi, P. K. Deo, M.L.A., Maharaja of Patna Sri Rajendra Narayan Singha Deo, M.P., Pandit Godavaris Mishra, Ex-Finance Minister and M.L.A., when they wanted to ascertain or mobilise the public opinion on the question of remerger.

Source: KC Dash, Digitized by PPRACHIN, SOA

118. Even Religious institutions and festivities have not escaped the high-handed and repressive policy of the Bihar Government, which may be due to the fact that such religious festivities are essentially Oriya in character, in which the mode of conducting the puja is as prescribed in the Gadadhara Poddhati—a mode particularly prevalent in Orissa. Therefore rival religious ceremonies are being performed by Bihar officials in utter disregard to the spirit of negotiation conducted at Cuttack before the signing of the merger Agreements with Orissa, and also with disregard to other authoritative instructions of the Government of India.

119. In the course of negotiations for integration it had been settled beyond doubt that the religious ceremonies should be continued in the customary and traditional manner consistently with the dignity of the Ruler and he should be shown the same courtesy and honour which he would have been entitled as the head of the State. In this connection article 362 of the Constitution of India is also very explicit.

120. These pujas, ceremonies, and religious functions are a direct outcome of the agreements otherwise such religious performances in a secular State have no meaning at all. Though the Ruler, is the central figure of these ceremonies and pujas, he is being by-passed by Bihar authorities and pujas conducted in novel ways and novel places—not on the established Pithas—in violation of the instructions that they are to be conducted in the customary and traditional manner.

121. Time and again, the people have protested against such departures as the following—one of such resolutions passed at a public meeting will suffice to show. But then Bihar have very little regard towards public opinion especially when it is from a linguistic minority. Resolutions passed at a public meeting held on 14-10-53 in the Sri Durga Pith premises under the Presidentship of Sri Banchhabata Sahu, member of the Public Puja Committee: —

"For the last 5 years the Government of Bihar has been ill-treating the people of the States of Seraikella and Kharswan by their acts of oppression, suppression and repression in the spirit of a conqueror in as much as the bulk of the population is Oriya who want to go back to Orissa. People have been denied their fundamental rights of Education through mother language and even freedom of worship. The Government and officers have been interfering with the traditional customs and manner of worship to wound the religious feeling of the people for last two years. They had forced an outsider as the priest for Kalipuja year before last. They performed the Chaitra Parba shorn off its religious rituals only as a rival show to the world famous Chaitra Parba or Chhau Dance festival of

Source: KC Dash, Digitized by PPRACHIN, SOA

Seraikella. They are staging a rival Durga Puja this year in a manner which is mainly directed to spoil the traditional public puja by the people and to wound the religious feeling of the people.

"This meeting of the people held in the precincts of Sri Durga Mata Pith under the auspices of Public Durga Puja Committee strongly protests against and condemns such interference in religious matters by the secular Bihar Government and their officers and does not recognise the puja which is going to be performed by the Government this year as a public puja as the traditional rites and rituals have been utterly disregarded by the nominated Committee of the S.D.O. and the Committee is not elected by the people.

"2. The meeting apprehends that the money granted for pujas and ceremonies at Seraikella is being misused by the Committee appointed by the S.D.O. and hence urges upon the Government to enquire into the misuse of the grants by the Committee through a Committee consisting of non-official public men."

122. During the last general election in the State in 1951-52, the main issue on which the election was contested by Sri Mihir Kabi was of remerger with Orissa. He came out successful by polling more votes (14,237) than the four other candidates who taken together had polled 13,421. In absence of any plebiscite or referendum, this election result is a clear indication of the wishes of the people. It may be mentioned here that similar results in election are used by the people and the Government in support of the claim for merger of the French and Portuguese possessions in India. It is significant to note that the Electoral Roll and Ballot Box descriptions were in Oriya.

V.—Conclusions

123. I would only appeal to you to kindly appreciate the grave injustice that has been done to me and the people and the great sufferings which the people are now undergoing. My earnest request is that you may be pleased to take up this question and convey your conclusions to the Union Government in an interim report so that the suspense holding the people may abate and the tension between the two States cease.

SERAIKELLA,
The th May, 1954.

RAJA ADITYA PRATAP SINGH DEO,
RULER OF SERAIKELLA.

Source: KC Dash, Digitized by PPRACHIN, SOA

The *following* is the census table of Seraikella and Kharswan States, i.e., the present Seraikella Sub-Division.

LANGUAGE.—TABLE

TABLE X -Language 1911

	Total population	Hindi	Oriya	Bengali	Bhumij	Ho	Mundari	Santhali	Uroan
Seraikella & Kharswan	148,646	9,444	43,058	27,634	5,686	37,155	5,110	18,877	844

TABLE X.—Language 1921

	Total population	Hindi	Oriya	Bengali	Bhumij	Ho	Mundari	Santhali	Uraon
Seraikella & Kharswan	152,497	5,375	10,071	39,869	3,661	31,253	5,715	25,917	580

TABLE X.—Language 1931

	Total population	Hindi	Oriya	Bengali	Bhumij	Ho	Mundari	Santhali	Uroan	Other Aryan-Indo
Seraikella & Kharswan	185,653	10,226	51,206	15,361	6,038	31,407	6,277	30,767	1,035	333

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX A

[redacted]
New Delhi

D. O. No. C—77|48. The 6th May, 1948.

Dear Mr. Menon,

Reference my talk with you on the morning of the 4th of May, 1948. I write to inform you that although the heat of this place is not suiting my health, I am staying on here upto the 7th evening in deference to your request. But as I have already told you, I am not personally concerned in the dispute between the Provinces of Bihar and Orissa. I have repeatedly made my position in this matter clear and again reiterate my view that the Dominion Government should settle the future of the States, in accordance with the wishes of the people of the States concerned.

2. Allow me to point out that the proposed conference on the 7th of May, 1948, is unlikely to solve the problem facing our States, though it may succeed in settling the dispute over the Agency of administration during the interim period. This however, though of immediate importance, would gived temporary relief only, and not solve the more important question of the future constitution of the States. I do not know how the States Ministery is thinking of dealing with that question, but as I pointed out to you during our talk, the only way to secure peace and progress would be not to force any unnatural or unpalatable scheme against the wishes of the people of the States, but to make the future constitutional arrangements in accordance with the desire of the States' People, ascertained in a free and democratic manner. That to my mind seems to be the crux of the problem.

3. I have conveyed your message to the Maharaja of Patna that you expect the Rulers to use their influence for the preservation of peace in the States, both the Maharaja of Patna and myself are of the opinion that while we continue to do our best as loyal and patriotic Indians to help in the task of preserving peace and promote progress of the States and of India, as we have always strived to do, inspite of the fact that we have not always received a straight deal from the higher authorities, the best way we can help in this task now, is by bringing to the notice of the Dominion Government the wrongs and mistakes that are being committed against the States, so that the same may be rectified. We view with dismay the present orgy of unjustified repression let loose in the Orissa States by the Orissa Government, and while recording our protest at the insinuations against the Rulers and describing them as "Ex-Rulers", in the Press Statement of the Orissa Government dated the 23rd April 1948, we have also to bring to your notice that there is no justification for treating the movement for formation of Union of the States as "Subversive". We consider the bans imposed by the Orissa

Source: KC Dash, Digitized by PPRACHIN, SOA

Government, as serious encroachment on the Civil Liberties of the people of the States, and we fail to see how the States People will be able to express their views regarding their future constitution if their freedom of expression is gagged in this manner on a filmsy pretext under the Public Safety Act. This, in our opinion is likely to lead to increased bitterness and resentment among the People of the States. I along with many other Rulers have already given my suggestions for future constitutional arrangements of the States and I am still of the opinion that the peace and progress of the States, Provinces and of India will be best served if our suggestions are acted upon.

4. I am now staying at the Patiala House, New Delhi

Yours sincerely,
Sd/- A. P SINGH DEO,
Ruler of Seraikella.

To

Rao Bahadur V. P. Menon, C.S.I., O.B.E.,
Secretary, States Ministry,
Govt. of India, New Delhi.

APPENDIX A 2

Copy of D.O. from the Ruler of seraikella to the Hon'ble Sardar Vallabhbhai Patel.

SERAIKELLA,
D.O. NO. O.F.-6/49—196. Dated 13th May, 1949.

Dear Sardarji,

My attention has lately been drawn to A.P.I. Statement of April 8, last, published in Calcutta Statesman of the 9th to the effect interalia that the Premiers of C.P., Orissa and Bihar had accepted the decision of the Government of India in regard to the present distribution of the former E.S. Agency States, having no controversy between them on that account. I would, therefore, like to take this opportunity of drawing your notice to the Statement I made in my previous reply I gave on May, 23, 1948 to Maharaj Nagendra Singh's letter, of May 21, 1948, (copies enclosed for ready reference).

My opinion, I must make clear, remains unaltered or in any way unaffected by the aforesaid joint statement of the Premiers.

I expressed my opinion to integration of my State's administration with that of Bihar, only for the interim period, that is to say, until the constitution of India is

Source: KC Dash, Digitized by PPRACHIN, SOA

finally framed and adopted and my sovereignty over my State and its territorial integrity as I unequivocally pointed out time and again, cannot be affected without my consent expressly given.

Lastly, I should make it clear further that it is my earnest desire, as I also pointed out in my reply, that my subjects and myself should be duly consulted regarding the nature and form of final integration of my State's administration.

Yours sincerely,
Sd A. P. SINGH DEO.
Ruler of Seraikella.

The Hon'ble
Sardar Vallabhbhai Patel,
Minister of States,
Government of India, New Delhi..

APPENDIX A 3

Camp-Green Hotel,
Dehra Dun,
Dated the 16th June, 1949.

D. O. No. O. F.-6 49-251.

Dear Sardarji,

As desired by you during our talks last evening, I am writing to you this letter expressing unequivocally my intention and desire to get my State's administration finally integrated with that of Orissa, in consonance with the terms of December Agreement of 1947.

I should, at the very out set express my sincere appreciation of your foresightedness in originally integrating my State's Administration with that of Orissa. As you aptly pointed out yesterday, Orissa doubtless made a great mistake by firing. In view of my living outside my State and dissociating myself completely from the Political movement, the subjects could not get the proper lead and were rather overwhelmed by firing. They have now realised their mistake from their bitter experience of the last few months covering the period of interim integration, I mean the tentative integration with Bihar. Man lives to learn. My people now find to their great dismay that their language, culture, religion and economic life are ere long going to be prejudicially affected. What, however, adds poignancy to the situation is the free fostering of communal passion between the Adivasis and the non-Adivasis. As a matter of fact the Adivasis have

Source: KC Dash, Digitized by PPRACHIN, SOA

taken and are continuing to take what may be called forcible and unlawful possession of others' lands. What man proposes, God disposes. I personally apprehended that this got up movement may in the long run boomerang-like recoil on Bihar.

As I lay bare my intention now, I am not unaware of the fact that I am a bit late in my request for reverting back to Orissa. But it is afterall not yet too late. Better late than never. As you are presumably well aware that in the preamble of my December Agreement of 1947, it is expressly stated that the administration of my State should be integrated with that of Orissa. The Agreement with its preamble stands and the position remains still unchanged. However, for geographical reason as it stood then I had agreed to only temporary integration with Bihar. I clearly and unequivocally made this point clear in my reply dated 23rd May, 1948, to Maharaj Nagendra Singh's letter of 21st May, 1948, the final integration of my State's Administration was expressly deferred till the framing of the Constitution of India. You also very aptly reminded the members of the Indian Parliament last year in course of discussion relating to my State's integration with Bihar was not permanent. So the question is obviously open and remains to be settled finally by the Government of India. Now, you may well see that as a result of Mayurbhanj's integration, the picture had understandably changed and the geographical reasons no longer hold good in favour of integrating with Bihar.

I have taken, meanwhile, various steps to ascertain carefully the considered views of my subjects and they are now definitely in favour of integration with Orissa, with whom they have insoluble ties of linguistic, religious, social and cultural affinities.

I, therefore, request you to consider dispassionately the peculiar facts of my case and in the interest of peace, progress and prosperity of my State and its people decide once for all to integrate my State's Administration like other Orissa States with the Province of Orissa.

Yours sincerely,
Sd/- A. P. SINGH DEO.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX A 4

MEMORANDUM
submitted to H.E. the
GOVERNOR-GENERAL OF INDIA
by the
RAJA OF SERAIKELLA
at present in the
DISTRICT OF SINGHBHUM, BIHAR

The Purpose of the Memorandum

The Government of India have notified the merger of the State of Seraikella with the province of Bihar in complete disregard of the agreement entered between my self and the Government of India published as Appendix 'X' of the White Paper of the Government of India on States as also against my expressed desire and prayers to the State Ministry, from time to time, in this regard. This necessarily takes me to state the following facts :—

Certain Relevant Facts:—The relationship with the Indian States and India, after the withdrawal of British Rule in India, has been outlined in the terms of the Cabinet Mission Plan dated the 16th May, 1946. They were further clarified and explicitly stated by mutual agreement between the Negotiating Committee of the Constituent Assembly and those of the Chamber of Princes which are published in the report of the Negotiating Committee of the Constituent Assembly of which Hon'ble Pandit Jawaharlal Nehru was the leader. Even in the statement by His Majesty's Government of June 3, 1947 (to which both the Congress and Muslim League are parties), clear statement of policy laid down regarding Indian States. Indian political parties as also the Constituent Assembly have accepted His Majesty's Government declaration of 3-6-1948 fixing June 1948 as the date of transfer of British Power to India. Para 18 of this declaration reiterates the unchangeable character of the Cabinet Mission plan of 16-5-1946 with regard to Indian States. In accordance with this agreement, instruments of accession and stand still agreement were entered into by me and the Government of India in 1947. Despite these Statements of policy the States Ministry and the Government of India desired that recommendations of the Atlee Sub-Committee of the Simon Commission as also the recommendation of the Orissa Sub-Committee regarding integration of States with the Province of Orissa should merit consideration by the State Rulers in the immediate interest of the State and its people. Since popular opinion was for establishment of Responsible Government and so great a leader of India as the Hon'ble Sardar Patel advised us to accept the position, we flung ourselves into his arms

Source: KC Dash, Digitized by PPRACHIN, SOA

forgetting all future consequences. We signed an agreement at CUTTACK on the 15th December, 1947, accepting his advise for administrative integration with Orissa.

The Agreement and Its Conditions:—It may be noted that this Agreement entered by us (the State Rulers), with the Government of India, is the first of its kind in India, accepting administrative integration with the neighbouring province as a final solution of the small states. The agreement is thus a document of considerable legal, moral, material and above all, constitutional importance to us all. In the second para of the preamble to this Agreement, I have agreed only to the administration and integration of my State with the province of Orissa, with which my state and myself have cultural, linguistic, social and economic ties since ages. This agitation for Responsible Government in the States, emanated from Orissa with its headquarters at CUTTACK. This demand contained in the Orissa States Committee Report then presided over by Shri H. K. Mahtab (now Premier of Orissa) for integration of all the 26 States with ORISSA. This subsequently became also the demand of the Praja Mandal of my State. Under the circumstances, my Agreement and acceptance of integration with Orissa was in effect fully conceded the demand of the State subjects. Acceptance of this arrangement by the Government of India finalised and completed the transaction.

In terms of the Agreement with the Government of India and the question of integration with the Government of Orissa dated 15th December, 1947, the Government of Orissa took possession of the two States of Kharswan and Seraikella on the 31st December, 1947. On the 1st January, 1948, certain unfortunate incidents took place within the State of Kharswan in which the Orissa officials had to resort to firing. The State of Mayurbhanj had not, by that time integrated with the province of Orissa. The province of Bihar was not at all co-operating with the Orissa administration, and the two States of Seraikella and Kharswan. Press reports of the period may be perused to realise the intensity of the wild propaganda carried on by Bihar, in the local and the surrounding areas which are under the Government of Bihar. Fear of a repetition of the Kharswan State Mishap to my state subjects, I agreed to a temporary transfer of my State Seraikella to the province of Bihar. It is painful that so soon after the transfer of administration to Bihar, my people both Oriyas and Adibasis, should have been disgusted with the treatment accorded to them. This feeling was so intense that I found myself helpless to bring any relief in their distress and was obliged to request the States Ministry on pressure of events that the States should be integrated with Orissa. In June last, popular pressure made me to disturb the Hon'ble Sardar Patel (on the 15th June, 1949) from his rest at Dehra Dun and present him the intensity of the feelings of my people as also my own, on the question of integration with ORISSA.

Source: KC Dash, Digitized by PPRACHIN, SOA

Responsible Official Statements :—It may be stated in this connection that the Hon'ble Sardar Patel, while addressing the subjects Committee of the Indian National Congress, at Jaipur in December 1948, stated that he is willing to return the Agreement, if the State Rulers of Orissa so desired. In reply to an interpolation in the Dominion Parliament during the Budget Session to the supplementary question of Shri Yudhistar Misra (representative of the Orissa States subjects) protesting against the transfer of Kharswan and Seraikella States, the Hon'ble Deputy Prime Minister stated that, that transfer is not permanent. This reply is quite in consonance with the letter I had given to Maharaj Nagendra Singh, merely for a temporary transfer of my state with Bihar under conditions and circumstances referred in para three in this note. Along with my interview with the Hon'ble Deputy Prime Minister, I presented him with a written statement wherein I expressed my unequivocal and distinct desire for our integration with Orissa. The notification of mergar under section 290-A of the Government of India Act, comes to us all as a shock; and leads us to a conviction that it has been done in contravention of the letter and spirit both of the British Cabinet Plan and the agreement of the negotiating Committee of the Constituent Assembly and the Chamber of Princes, accepted by the Constituent Assembly and the Government of India. Further, it is a clear repudiation of the terms of our Agreement of the 15th December, 1949 at CUTTACK in the presence of the Hon'ble Sardar Patel.

Integration Not Final :—I submit with all humility that this integration cannot be complete and effective; and much less final even in terms of Section 290-A of the Act. My State of Seraikella cannot, therefore, be integrated with any other province except with the province of Orissa without my express consent as has already been shown.

Intergration with Bihar-Illegal and ineffective :—Both in terms of Cabinet Mission's Plan as also in terms of the resolution passed by the negotiating Committee of the Chamber of Princes on the 29th January, 1947, published as Appendix 'A' to the report of the Negotiating Committee of the Constituent Assembly, and accepted in full by the Constituent Assembly, certain inherent powers vest in me as the Ruler of the State which cannot be taken away without my consent. As I have already stated that I consented only to the administrative integration of the State of Seraikella in the province of Orissa. In para 2, Article I of the Agreement, the Dominion Government is competent to exercise authority and through such agencies as it may think fit. Article I of our Agreement, has only reference to the officers of the Government of India to exercise supervisory control over Government of Orissa, for the Article cannot be different from the preamble, when my consent is given only to integration with Orissa. Even if it is assumed that these two are different, which is not possible, the exercise of certain authority could also be done through the agency of the Government of Orissa. This may at best refer to the controlling and supervising

Source: KC Dash, Digitized by PPRACHIN, SOA

authority of Government of India over the Government of Orissa. By no stretch of imagination on any account, could it be extended to mean its integration and merger with Bihar or with any other province without my consent and authority and against the wishes of my people. Under the circumstances, I humbly submit, that notification of meger of Seraikella with Bihar cannot be valid, legal and much less constitutional.

A Sad Return :—The Government of India in their White Paper on Indian States have been good enough to record the high appreciation of the helpful attitude of the Orissa Rulers on the question of integration of our States. In para 71 on page 17, they have thus summed up the position :—"The Hon'ble Sardar had long discussions with the Rulers of these States (Orissa and Chatisgarh) and it was eventually decided to integrate these small States with the adjoining Provinces. This important decision, the implication of which was facilitated by the very helpful attitude of the Rulers securely laid down the policy of integration of the small States." Clear it is, therefore, that the attempt of the Government of India to integrate these small states with the neighbouring provinces in terms of Orissa States Committee recommendations of 1939, would not have been so easily possible but for the complete confidence given by the Orissa State Rulers to the Hon'ble Deputy Prime Minister and the Government of India. It may not be out of place to state also that I played an important role in persuading Rulers, most of whom had, and even today have confidence in me. All the State Rulers of Orissa are grievously pained and have openly resented the transfer of States of Seraikella and Kharswan to the Province of Bihar. I submit that all the Rulers of Orissa States in general, and myself in particular, will have to brood long over this disappointment as an unfortunate return for the confidence we reposed fully and unequivocally in the Hon'ble Deputy Prime Minister and the Government of India.

MY PRAYER

Under the circumstances, I pray that Your Excellency may be pleased to revise the notification and order and notify final integration of the State of Seraikella with the Province of Orissa in terms of the Agreement of 1947 December, or in the alternative integration of my State be finally decided in consultation with myself and my subjects. The State Ministry had announced a plebiscite and had actually appointed a Judge of the High Court of Bombay for this purpose. We demand that the same procedure may now be taken up as early as possible, if it is the desire of the Government to ascertain our wishes.

Sd/- A. P. SINGH
RAJA OF SERAIKELLA

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX A 5

STATEMENT

The Government of India's order integrating my State of Seraikella with Bihar have awfully upset me and all my State subjects. The Peoples' agitation for integration of my State Administration with Orissa. Accepting the advice of so great a leader of India as the Honourable Deputy Prime Minister, I not only threw myself into his arms but also advised all my brother princes to follow my foot-steps. In the result, the Government of India, effected a peaceful integration of practically all the States with an auspicious beginning with Orissa. The Government of India White Paper on States in para 71 at page 17 has fully recognised and appreciated the confidence that was reposed which in their own expression. "The very helpful attitude of the Rulers" facilitating this policy of integration of the small States. On the advice of the Hon'ble Sardar Patel, one of the greatest sons of India, I signed the Agreement of integration of my State with the Province of Orissa. Beginning from the Cabinet Mission's Scheme of 1945 ending in joint negotiating Committee of the Constituent Assembly and the Chamber of Princes, the Constituent Assembly and the Indian National Congress, have assured us that no change in our Agreement will be effected without our consent. I claim that I have never been a party to the permanent integration of my State with the Province of Bihar, cutting off age-long associations of language, culture, social and economic association with Orissa and Orissa States. Representatives of State Congress, Praja Samity and Adivasi Sabha from my State are here in New Delhi to protest against this integration. I have today received a long message from a number of popular organisations including the Adivasi Sabha, Harijan Sangha and Student Congress challenging this integration. I have appealed them for peace and patience having fullest confidence in the sense of fairness, justice and consistency of three great leaders of India H. E. the Governor General, the Prime Minister and the Deputy Prime Minister of India. Need I also state that all my brother princes of Orissa States have no less been disturbed than myself regarding this as a tragedy of first magnitude. Is it too much to claim that the term of my Agreement of integration of 15th December, 1947 be accepted or in the alternative the wishes of myself and my State subjects be consulted before the integration is finalised.

Sd- A. P. SINGH.

Ruler of Seraikella.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX A 6

TELEGRAM.

TO

THE SECRETARY TO HIS EXCELLENCY
THE GOVERNOR GENERAL OF INDIA.
NEW DELHI

COPIES TO :—

(1) Hon'ble Prime Minister of India, New Delhi

(2) Hon'ble Deputy Prime Minister of India, New Delhi

(3) Hon'ble President, Constituent Assembly of India, New Delhi

(4) The President, Indian National Congress, New Delhi

(5) Hon'ble Law Minister of India, New Delhi and Chairman Drafting Committee.

WE THE STATE RULERS OF PATNA, DHENKANAL, SONEPUR, BOUDH AND KALAHANDI ETC., ARE DISAPPOINTED AND RECORD PROTEST AGAINST THE MERGER ORDER GENERALLY AND PARTICULARLY OF SERAIKELLA AND KHARSWAN STATES WITH BIHAR CUTTING OFF AGE-LONG SOCIAL EDUCATIONAL CULTURE AND ECONOMIC ASSOCIATIONS OF THESE TWO STATES WITH ORISSA AND ORISSA STATES DESPITE RULERS PROTESTS DISREGARDING AGREEMENT WITH STATES MINISTRY ON FIFTEENTH DECEMBER 1947 AT CUTTACK PRAY REFER PARAGRAPH 71 PAGE 41 OF WHITE PAPER ON INDIAN STATES RECORDING APPRECIATION OF OUR CO-OPERATION (.) MERGING AN ORIYA STATE IN BIHAR (.) A STATE MERGER IN BIHAR WITHOUT RULER'S AND PEOPLES' CONSENT IS ILLEGAL AND INEFFECTIVE RAISING VITAL CONSTITUTIONAL ISSUES PRAY INTERFERE AND REVISE THE ORDER OR ORDER PLEBICITE ALSO ASCERTAIN RULER'S CONSENT (.) CONFIRMATION LETTER FOLLOWS.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX A 7

CAMP : PATIALA HOUSE, NEW DELHI.

Copy of D. O. No. O.F. 6/49-256, Dated 7th August, 1949 from the Ruler of Seraikella to the Hon'ble Sardar Vallabhbhai Patel, Deputy Prime Minister of India and Minister for States.

My dear Sardarji,

During my interviews here on 30th July, 1949 you were very kind to assure me that you were considering my prayer for transfer of my State to Orissa and will consult Bihar in that connection. You were also pleased to advise me to see that the people remain calm and give no quarter to Bihar for taking oppressive measures and also to see the Hon'ble Dr. Rajendra Prasad. I am trying to see him and hope to do so as early as will be convenient to him. Again I have wired my people to remain calm and patient. In the mean time I have received number of telegrams copies of which are enclosed herewith which will show what repressive measures Bihar has begun simply because the people observed a hartal against the merger of Seraikella with Bihar. Even the sanctity of temples was violated. I hope and trust you will kindly order an immediate impartial inquiry and put a stop to such inhuman oppression. I further hope that you will kindly see that immediate steps are being taken to transfer my State to Orissa.

Yours sincerely,
Sd/- A. P. SINGH DEO.
Ruler of Seraikella.

Copy forwarded to Mr. V. P. Menon, Advisor Ministry of States, Government of India.

Sd/- A. P. SINGH DEO.
Ruler of Seraikella.
Dated 10th August, 1949.

APPENDIX A 8

SERAIKELLA
Dated the 24th September, '49.

D.O. No. O.F.—6/49-296

My dear Mr. Vellodi,

I was very much surprised to receive your letter No. D.7143-P/49 dated the 20/22nd August, 1949 on my return to Seraikella.

Source: KC Dash, Digitized by PPRACHIN, SOA

The transfer of administration of my State to Bihar was temporary and so far as I am concerned the matter has remained open and I have been moving the States Ministry for reversion of my State to Orissa in accordance with the terms of the December, 1947 Agreement. There has therefore been no question of renewal of any agitation nor of reopening the question, as the matter has always been and is still open and is under consideration. Let me in this connection invite your attention to the Preamble of the Agreement which runs thus :—

"Whereas in the immediate interests of the State and its people the Raja of Seraikella State is desirous that the administration of the State should be integrated as early as as possible with that of the Province of Orissa in such manner as the Government of the Dominion of India may think fit :

It is hereby agreed as follows :—"

Clear it is, therefore that I have only agreed to the administrative integration of my State with the Province of Orissa. After putting my signature to the December Agreement my relationship with the Government of India is mainly regulated by the terms of this Agreement. If Government of India go back on the assurances and affect a breach themselves in our Agreement without consultation and without my assent, could it be too much to apprehend that my other conditions of the Agreement may similarly be done without consultation or consent ? IT IS THIS ASPECT OF THE QUESTION THAT HAS NOT ONLY UPSET ME BUT HAS UPSET ALL THE RULERS OF ORISSA AND CHHATISGARH WHO HAVE SIGNED SIMILAR AGREEMENT. This explains their anxiety and mine in this respect. I am sorry that the Government of India instead of appreciating our difficulties and apprehensions warn us which is least desired and most unexpected and also least deserved by us. It can not be the intention of the Ministry to treat us in this way after recognising the very helpful attitude we adopted in accepting the integration of our States with the Province of Orissa—the first of its kind in India—preferring to place our faith unreservedly in Hon'ble Sardar Patel. I therefore cannot believe that the Hon'ble Sardar Patel and the States Ministry would think to leave us in this way.

My right to seek redress in a Constitutional manner from the Government of India by all legitimate and peaceful means always remains unhampered. It may not be out of place to state that I have represented my case to Hon'ble Sardar Patel on the 15th June, 1949, and it was on his advice and desire that I wrote my D.O. No. 6/49-251 dated the 16th June, 1949 to him. Since then I have seen Hon'ble Sardar Patel on the 30th July, 1949 and have written to him on the 7th August, 1949, (vide D.O. No. O.F. 6/49-256 dated the 7th August, copy of which was forwarded to Mr. V. P. Menon, Advisor, Ministry of States, Government of India on the 10th August, 1949). I have also met Mr. Menon and yourself and have represented to other authorities of the

Source: KC Dash, Digitized by PPRACHIN, SOA

Government of India, but I was never told that the matter was closed. On the contrary Mr. Menon promised to reconsider the question and agreed that he would call a report from the Government of Bihar on the people's representation. It was agreed that on receiving the report Mr. Menon or your-self will come down to Seraikella for consideration of the whole question. All these therefore clearly prove that I had used all Constitutional means of approaching Hon'ble Sardar Patel, the Advisor to the Minister of States and yourself as also, the Congress President. The Rulers of Orissa have done nothing more than what I have done because it equally effects them. Our feelings are strong in this regard and apprehensions of further breach are becoming so insistent that an assurance from competent authority becomes necessary. I appeal to you to impress upon the Ministry and the Hon'ble Deputy Prime Minister these undoubted apprehensions of myself and my brother Princes of Orissa and Chhatisgarh States and implore you to take necessary steps to allay these apprehensions.. I can assure you, that up till now I have strictly adhered to the States Ministry's advice not to mix myself up with any interested propaganda on the issue and, not taking part in any undesirable agitation, but have confined myself to strictly Constitutional representation of my case to the higher authorities.

Reference para 2 of your letter under reply, while thanking you for the assurance that adequate steps will be taken to prevent the recurrence of such events if the allegations of oppressive acts by Bihar Government are proved after inquiry, I must make it clear with all the emphasis at my command that, after what has happened, it is impossible for the people of Seraikella to remain in Bihar under any circumstances and that mere executive directions or advice to Bihar will not meet the needs of the cases. Restoration of my State to Orissa is the only solution and sooner it is done the better for all concerned.

With kind regards.

Yours sincerely,
Sd - A. P. SINGH.
Ruler of Seraikella.

M. K. Vellodi Esq., I.C.S.,
Secretary to the Government of India,
Ministry of States, Central Secretariat,
NEW DELHI.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX A 9

The 27th October, 1949.

D.O. No. O.F.—6/49-272.

My dear Mr. Menon,

In continuation of my letter No. D.O.O.F.—6/49-270 of the 11th October, 1949, I have the honour to inform you that, after going through my file here, I found that the date of my meeting you (last year June '48) referred to in my letter under reference, para 5, would be 4th May, 1948 instead of 3rd May, 1948 and that there is an ommission in the reference of my letter which I wrote you from Delhi dated the 5th May, 1948, reiterating my views about the temporary and interim nature of integration of the State of Seraikella with Bihar. A copy of the said letter is sent herewith for ready reference and attention is drawn to the first two paragraphs only.

Yours sincerely,

Sd/- A. P. SINGH.

Ruler of Seraikella.

TO

Rai Bahadur Sri V. P. Menon,

Advisor to the States Ministry,

Government of India,

NEW DELHI.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDICES B 1 TO B 18

TELEGRAMS SENT IN MAY, 1948 SOLICITING RETENTION IN ORISSA AND PROTESTING MERGER WITH BIHAR.

APPENDIX B 1.

STATESIND NEW DELHI

MERGER WITH BIHAR PREJUDICIAL TO PEOPLES INTERESTS.

HARAMOHAN ACHARYA.
EX-PRESIDENT PRAJASAMITY SERAIKELLA

APPENDIX B 2

STATESIND NEW DELHI

MERGER OF SERAIKELLA WITH BIHAR WILL DESTROY OUR LANGUAGE AND CULTURE.

DHARMASABHA SASTRI PRASANNA
KUMAR ACHARYA
PRESIDENT DHARMASABHA SERAIKELLA

APPENDIX B 3.

STATESIND NEW DELHI

DEMAND MERGER WITH ORISSA.

JAYADEVACHARYA
SECRETARY
PRAJA SAMITY SERAIKELLA

APPENDIX B 4.

STATESIND NEW DELHI

PRAY DONOT DISTURB PRESENT ARRANGEMENT.

GADADHARDAS
PADMANAV TANTI
SERAIKELLA WEAVERS COMMUNITY

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 5

STATESIND NEW DELHI

SERAIKELLA KURMI KSHYATRIA MAHASAVA DEMANDS MERGER WITH ORISSA.

BHUBANESWAR MAHTO
PRESIDENT, SERAIKELLA

APPENDIX B 6

STATESIND NEW DELHI

IT WOULD BE A TRAGEDY TOO DEEP FOR TEARS IF SWARAJ WERE TO BRING IN ITS TRAIN FOR US THE COMPLETE EXTINCTION OF OUR CULTURE WE CAN NOT AFFORD TO BROOK IT NOR ANY GOVERNMENT HAS RIGHT TO EXTINCT US IT IS LIFE AND DEATH TO US WE ARE NOT PREPARED TO ACCEPT ANY VERDICT BUT INTEGRATION OF SERAIKELLA AND KHARSWAN WITH ORISSA.

TARAPADA NANDA
PRESIDENT,
SERAIKELLA, STUDENTS CONGRESS.

APPENDIX B 7

STATESIND NEW DELHI

SEVENTH RADIO BROADCAST MEANT TO DEMORALISE SERAIKELLA AND KHARSWAN PEOPLE IS HIGHLY RESENTED HERE COMMITMENT IF ANY MADE BY CHIEF SECRETARY ORISSA GOVERNMENT DOES NOT REPRESENT OUR VIEW IF WEST BENGAL CAN ADMINISTER DARJEELING WHY ADMINISTRATIVE BOGEY IS RAISED IN CASE OF SERAIKELLA AND KHARSWAN WHICH HISTORICALLY LINGUISTICALLY AND CULTURALLY BELONGS TO ORISSA AND CONTIGUOUS TO MAYURBHANJ ORIYA STATE UNEQUIVOCALLY DEMAND MERGER WITH ORISSA AS PER DECISION ARRIVED AT BY STANDING COMMITTEE A. I. S. P. C. IF MERGED WITH BIHAR AGAINST PEOPLES WISHES SITUATION WOULD BE BEYOND CONTROL.

PRESIDENT, PRAJAMANDAL.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 8

STATESIND NEW DELHI

KEEP SERAIKELLA AND KHARSWAN WITH ORISSA.

1. RANESI HO
2. BOGRA MAJHI
3. BIRDHAN MAJHI
   VICE-PRESIDENT PRAJAMANDAL SERAIKELLA, VICE-PRESIDENT LABOUR UNION KANDRA
4. DURGA SARDAR SERAIKELLA

APPENDIX B 9

STATESIND NEW DELHI

SERAIKELLA PEOPLE HOPE THAT THE STATE MINISTRY WILL SEE THROUGH STATE UNIONISTS MOVE IN COLLABORATION WITH OUTSIDE BIHARIS AND BIHAR GOVERNMENT PRAY DO NOT DISTURB THE PRESENT INTEGRATION OF SERAIKELLA AND KHARSWAN WITH ORISSA TRUTH AND JUSTICE SHOULD NOT BE IGNORED AND THE ORIYA LANGUAGE AND CULTURE OF THE PLACE SHOULD NOT BE CRUSHED.

B. A. CHARYA
PRESIDENT.
SERAIKELIA PEOPLES WELFARE ASSOCIATION.

APPENDIX B 10

STATESIND NEW DELHI

SERAIKELLA JADAVS PRAY THE PRESENT INTEGRATION OF SERAIKELLA AND KHARSWAN WITH ORISSA BE NOT DISTURBED ANY CHANGE WILL DESTROY OUR INHERENT LANGUAGE AND CULTURE.

DWARIKA PRADHAN
DESAPRADHAN JADAV SAMAJ.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 11

STATESIND NEW DELHI

SERAIKELLA HARIJANS DESIRE MERGER WITH ORISSA.

BIPINKARUA
SECRETARY HARIJANSABHA.

APPENDIX B 12

STATESIND NEW DELHI

HONOURABLE RAJKUMARI AMRIT KAUR, NEW DELHI.

MOTHERS CANNOT AFORD TO SEE THAT A FOREIGN TONGUE IS FORCIBLY INTRODUCED TO OUR CHILDREN DEMAND HONOURABLE RAJKUMARI AMRIT KAUR BE KINDLY DEPUTED TO MOVE AMONG US AND TO ASCERTAIN OUR LANGUAGE AND CULTURE WE HAVE NOTHING IN COMMON WITH BIHAR IT WOULD BE A TRAGEDY TO TIE US TO THE TAIL END OF BIHAR PRAY DO NOT ENDANGER OUR CHASTITY.

SM. AJANTA DEVI
SECRETARY, NARI SANGHA.

APPENDIX B 13

MOTILAL TRIPATHY
MEDICAL HOSTEL, CUTTACK

PEOPLE PERTURBED HIGH TENSION PREVAILS KEEP US INFORMED OF THE DEVELOPMENT SEE MAHATABJI AND INFORM BIJAYA.

JAGADISH.

APPENDIX B 14

MAHATAB

PREMIER, CUTTACK

SORRY FOR MY LAST WIRE SENT AT THE HEAT OF THE MOMENT PEOPLE FELT NERVOUS BUT HAVE TAKEN HEART AT LAST EVENINGS NEWS APPOLOGIES.

JAGADISH MAHANTY.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 15

STATESIND, NEW DELHI
ORISSA PREMIER CARE PREMIER NEHRU, NEW DELHI.

AS BHUYANS WHO ONLY HAVE RIGHT TO ALLOW THE RULING CHIEFS SERAIKELLA AND KHARSWAN TO ACCEED TO THRONE WE HAVE THE RIGHT TO SAY IN THE MERGING OF STATES SERAIKELLA KHARSWAN ARE CULTURALLY LINGUISTICALLY AND ECONOMICALLY ORIYA STATES AND MERGING WITH BIHAR WILL CRUSH US AND FORCE ALL TO LEAVE OUR DEAR HOMES AND TO GO TO ORISSA FAITH IN CONGRESS WILL VANISH IF UNJUST MERGING WITH BIHAR IS FORCED ON US AND IN THE NAME OF MAHATMA GANDHI WE PRAY NOT TO CRUSH OUR CULTURE AND LANGUAGE AND MERGE STATES IN BIHAR.

GHASI DALNAIK
SECRETARY.
BHOJA BANSA BHUYANKSHYATRIA
SAMAJ.

APPENDIX B 16

INDIA PREMIER. NEW DELHI.

UNDER CONDITIONS THREAT INTIMIDATION BY BIHAR PROPAGANDISTS FIFTEEN THOUSAND ORIYA WOMEN CHIDREN SERAIKELLA INITIALLY READY FOR EXODUS IF UNJUST DECISION FORCED AGAINST ORISSA STOP KINDLY DIRECT PREMIER MAHATAB KEEP ADEQUATE ARRANGEMENTS READY FOR REHABILITATION.

MARKANDANANDA
SECRETARY. PRAJAMANDAL

APPENDIX B 17

STATESIND, NEW DELHI.
NEHRU PREMIER. NEW DELHI.

FIFTEEN THOUSAND ORIYA WOMEN CHILDREN READY FOR EXODUS IF DECISION UNJUSTLY FORCED KINDLY KEEP ADEQUATE ARRANGEMENTS READY RECEIVE AND REHABILITATE.

MARKANDANANDA
SECRETARY. PRAJAMANDAL.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 18

STATESIND, NEW DELHI.

MEMBERS OF BAR ASSOCIATION GREATLY PERTURBED AT SHOCKING AIR NEWS THAT SERAIKELLA AND KHARSWAN MERGED IN BIHAR. BIHARI GOONDAS COMBINED WITH PROSTATES UNION WORKERS MAKING LIFE MISERABLE OF PEACE LOVING CITIZEN. ALTHOUGH DENIAL OF ABOVE NEWS REASSURING AND ORISSA GOVERNMENT TAKING STERN MEASURES FOR MAINTAINING LAW ORDER WE HONESTLY BELIEVE MERGER WITH BIHAR WILL NOT ONLY BE UNJUST FROM ALL POINT OF VIEW BUT WILL PROVE DISASTROUS.

N. N. JYOTISHI
SECRETARY,
BAR ASSOCIATION.

APPENDIX B 19

APPENDICES B 19 TO B 28

TELEGRAMS FOR REVISION OF STATES' MERGER ORDER, THE MONTHS OF JULY, AUGUST AND SEPTEMBER 1949.

EXPRESS

GOVERNOR GENERAL INDIA,
SARDAR PATEL DEPUTY PRIME-MINISTER,
PRIME-MINISTER.

SERAIKELLA KHARSWAN PEOPLE PREDOMINANTLY ORIYA GROANING UNDER OPPRESSION BY BIHAR ADMINISTRATION. THESE STATES WERE PLACED UNDER BIHAR TEMPORARILY DUE TO ABSENCE OF COMMON BOUNDARIES WITH ORISSA AND ADMINISTRATIVE INCONVENIENCE AS A RESULTANT FACTOR. THIS CONDITION DOES NOT EXIST AFTER INTEGRATION OF MAYURBHANJ WITH ORISSA. SERAIKELLA KHARSWAN RULERS HAVE AGREEMENTS WITH INDIA GOVERNMENT FOR INTEGRATION OF THEIR STATES WITH ORISSA WHICH STILL STAND. THEREFORE IN VIEW OF LEGAL AND CONSTITUTIONAL POSITION AND OVERWHELMING DESIRE OF PEOPLE WE HAVE REPEATEDLY URGED UPON INDIA GOVERNMENT TO RETRANSFER THESE STATES TO ORISSA. WE HAVE MANY COMMON INTERESTS LINGUISTIC

Source: KC Dash, Digitized by PPRACHIN, SOA

CULTURAL ECONOMIC ETC. WITH OTHER 24 ORISSA STATES AND ORISSA. WE PRAY RETRANSFER OF OUR STATES TO ORISSA WHEN ANNOUNCEMENT OF STATES REPRESENTATIVES TO VARIOUS PROVINCIAL LEGISLATURES IS MADE. REPEATED PREMIER ORISSA NEW DELHI.

ON BEHALF OF SERAIKELLA KHARSWAN PEOPLE.

PRESIDENT, SERAIKELLA PRAJASAMITY.
PRESIDENT, SERAIKELLA PRAJAMANDAL.
PRESIDENT, KHARSWAN PRAJAMANDAL.

APPENDIX B 20

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

} NEW DELHI

COMMUNIQUE ISSUED STATES MINISTRY NOT TO REOPEN QUESTION MERGER SERAIKELLA KHARSWAN WITH BIHAR PROFOUNDLY SHOCKS ALL SECTIONS PEOPLE OF SERAIKELLA. MERGER WITH BIHAR ILLEGAL UNDEMOCRATIC AGAINST THE POPULAR WISH. SERAIKELLA PEOPLE CAN NOT IN ANY CIRCUMSTANCE REMAIN UNDER THE UNSYMPATHETIC AND OPPRESSIVE GOVERNMENT PRAY REVIEW QUESTION AND RESTORE SERAIKELLA TO ORISSA.

PRESIDENT.
SERAIKELLA STATE CONGRESS
PRESIDENT. SERAIKELLA PRAJA SAMITY

APPENDIX B 21

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

} NEW DELHI.

STATES MINISTRY COMMUNIQUE INTENDING NOT TO REOPEN SERAIKELLA KHARSWAN MERGER WITH BIHAR DEEPLY RESENTED ALL SECTIONS SERAIKELLA PEOPLE ON THIS UNDEMOCRATIC STAND. MERGER WITH BIHAR WAS ONLY TEMPORARY ON ADMINISTRATIVE

Source: KC Dash, Digitized by PPRACHIN, SOA

CONSIDERATION WHICH NO LONGER HOLDS GOOD DISREGARDING POPULAR DEMAND AND LINGUISTIC CULTRUAL VIEWPOINT. PEOPLE CANNOT REMAIN UNDER THE UNSYMPATHETIC BIHAR PRAY REVERSION STATES IN LIGHT OF AGREEMENT.

PRESIDENT,
SERAIKELLA STATE ADIBASI MAHASABHA.

APPENDIX B 22

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

} NEW DELHI.

UNDER NO CIRCUMSTANCES CAN REMAIN IN BIHAR PRAY REVISE DECISION.

PRESIDENT,
SERAIKELLA STATE
KURMI KSHYATRIYA MAHASABHA.

APPENDIX B 23

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

} NEW DELHI.

STATESIND COMMUNIQUE UNACCEPTABLE CANNOT REMAIN IN BIHAR URGE REVISION TO SAFEGUARD ORIYA LANGUAGE CULTURE.

PRESIDENT,
SERAIKELLA STUDENTS CONGRESS.

APPENDIX B 24

EXPRESS

GREATLY PERTURBED GOVERNMENT COMMUNIQUE PRAY REVERSION ORISSA.

PRESIDENT,
SERAIKELLA STATE MAHILA SANGHA.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 25

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

NEW DELHI.

STATES MINISTRY COMMUNIQUE INTENDING NOT TO REOPEN SERAIKELLA KHARSWAN MERGER WITH BIHAR SHOCKS ALL SECTIONS KHARSWAN PEOPLE ON THIS UNDEMOCRATIC ILLEGAL STAND. MERGER WITH BIHAR WAS ONLY TEMPORARY ON ADMINISTRATIVE CONSIDERATION WHICH NO LONGER HOLDS GOOD DISREGARDING POPULAR DEMAND AND LINGUISTIC CULTURAL VIEW POINTS. PEOPLE CANNOT REMAIN UNDER THE UNSYMPATHETIC GOVERNMENT PRAY REVISION OF THE MATTER IN LIGHT OF AGREEMENT.

SECRETARY.
KHARSWAN STATE CONGRESS.

APPENDIX B 26

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

NEW DELHI

STATES MINISTRY COMMUNIQUE INTENDING NOT TO REOPEN SERAIKELLA KHARSWAN MERGER WITH BIHAR DEEPLY RESENTED ALL SECTIONS SERAIKELLA PEOPLE ON THIS UNDEMOCRATIC STAND. MERGER WITH BIHAR WAS ONLY TEMPORARY ON ADMINISTRATIVE CONSIDERATION WHICH NO LONGER HOLDS GOOD DISREGARDING POPULAR DEMAND AND LINGUISTIC CULTURAL VIEW POINT. PEOPLE CANNOT REMAIN UNDER THE UNSYMPATHETIC BIHAR PRAY REVERSION STATES IN LIGHT OF AGREEMENT.

PRESIDENT,
SERAIKELLA STATE ADIBASI MAHASABHA.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX B 27

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

NEW DELHI

STATES MINISTRY U.P.I. COMMUNIQUE UPSETS THE PEOPLE OF SERAIKELLA ON THE UNDEMOCRATIC STAND NOT TO REOPEN THE QUESTION OF MERGER OF SERAIKELLA KHARSWAN AND RESENT UN-SYMPATHETIC ATTITUDE OF BIHAR GOVERNMENT TOWARDS ALL SECTIONS PEOPLE OF THE TWO UNFORTUNATE STATES THE ONLY CONSIDERATION OF ADMINISTRATIVE FACILITY DOES NOT HOLD GOOD ON THE MERGER OF MAYURBHANJ WITH ORISSA PEOPLE JUSTLY DEMAND REVISION OF THE DECISION AND PRAY REVIEW OF THE QUESTION ON LINGUISTIC CULTURAL GROUNDS AS WELL AS DECEMBER AGREEMENT.

SANO MUKHI
PRESIDENT, SERAIKELLA HARIJAN SANGHA.

APPENDIX B 28

EXPRESS

1. STATESIND
2. PRIME MINISTER
3. CONGRESS
4. P. T. I.

NEW DELHI

GOVERNMENT COMMUNIQUE AGAINST POPULAR WILL URGE REVERSION TO ORISSA.

PRESIDENT,
SERAIKELLA STATE, BHUYAN SAMJ.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX. C

GENEOLOGY OF THE KINGS OF THE SINGHA DYNASTY WHOSE REIGNS HAVE BEEN RECORDED IN THE 'VAMSA PRABHA LEKHANA' :—

1. Darpa Narayan Singh	Founded Singhbhumi Kingdom on 12th Falgun 1262nd year of the Vira Bikramaditya Era, corresponding to 1205 A.D.
2. Judhisthira	
3. Kashiram Singh	Founded Porahat Fort 1272 Sannat. Advent of Sri Sri Paudi Devi to Singhbhum.
4. Aschuta Singh	Installed Sri Paudi Devi at Porahat.
5. Trilochan Singh	Battle with Hatibari.
6. Arjun Singh I.	Met Tugral Khan at Medinapur on way back home from Kasi. 1243 A.D. died 9th of Anka of Narasingha Gajapati Era.
7. Jagannath Singh I.	9th Anka Narasingha Gajapati Era to 4th Anka Pratap Narasingha Gajapati Era.
8. Purusottam Singh I.	Founded Jagannathpur Fort near border Singhbhum-Keonjhar. Kat Bhuiya rising brought down. 4th Anka Pratap Narasingha Era to 3rd Anka Gatokanta Gajapati Era.
9. Harihara Singh	3rd Anka Gatikanta Gajapati Era to 6th Anka Sankha Bhakara Gajapati Era.
10. Narayan Singh	6th Anka Sankha Bhaskara to......
11. Sridhara Singh	
12. Lalmohan Singh	
13. Jagannath Singh II.	Bhuiyas revolted. Raja remained outside. Rani was allowed to remain in Porahat.
14. Krushna Singh	Great famine, died 14th Anka Sankha Basudeva Gajapati.
15. Gopinath Singh	14th Anka Shanka Basudeva Era to.....

Source: KC Dash, Digitized by PPRACHIN, SOA

16. Akrura Singh	Died 5th Anka Bali Basudeva Gajapati.
17. Ajaya Singh	5th Anka Bali Basudeva Era to.....
18. Udaya Singh	
19. Sikhara Singh	14th Anka Vira Basudeva Era. Kols revolted but were put down with a severe hand.
20. Dagara Singh	Bhuiyas revolted; put down and reconciled.
21. Man Singh	Conquered Hatibari and Nagra return from Srikeshtra died Magh 9, Monday, 2nd Anka; Bana Deva Gajapati.
22. Ajaya Nath Singh I.	2nd Anka of Bana Deva. Daitari Tānu had a revolt-200 soldiers from Sambalpur were brought. They were driven away and defeated at Bisra died 12th Asada, Saturday, 2nd Anka Kapilendra Gajapati Era.
23. Siba Narayan Singh	Bhuiyas revolted but were put down. Constructed Mahadeva Mandop at Goilkela, died Kartik 12th Wednesday, 7th Anka Kapilendra Deva Gajapati Era.
24. Lakshmi Narayan Singh I.	Rebuilt Porahat garh when it got burnt down during summer.
25. Gopal Manjori Singh	Kols were put down. Founded 9 Jayents died 3rd Anka Vidyadhar Gajapati Era.
26. Pratap Bhanu Singh	
27. Chitra Bhanu Singh	
28. Udaya Narayan Singh	
29. Lal Mohan Singh	
30. Ajaya Nath Singh II.	Infirm. His son Lakshmi Narayan acted as Regent. Bhuiyas did not want to recognise him.
31. Lakshmi Narayan Singh II.	Ascended Gadi in 16th Anka, Pratap Rudra Deva (i.e., 1504 A.D.) started for Rameswara on Aswin Sukla Panchami Samvat 1618 (1561 A.D.)

Source: KC Dash, Digitized by PPRACHIN, SOA

32. Narpat Singh I.

Went to Srikeshtra 8th Pous Samvat 1625 (1568 A.D.) Mukunda Deva was killed Pathan s at Jajpur-led by Kalapahad. Jagannath was hidden by the Pandas in Chilika. Vrusala Mahanti carried Navi-Khanda of Lord Jagannth to the Raja of Kujang.

33. Rameswar Singh

34. Raghunath Singh

35. Gajaraja Singh

36. Ranjit Singh

Sambat 1638 (1581 A.D.) ascended Gaddi. Kols, Saraks, Rautias and Kat Bhuiyas combined in rebellion and burnt all Palaces at Jaipur, Jagannathpur, and Porahat. Chhattradhari Singh was killed.

Samvat 1638 (1581 A.D.) ascended Gaddi. Kols, Saraks, Rautias and Kat Bhuiyas combined in rebellion and burn t all Palaces at Jaipur, Jagannathpur and Porahat. Chhattradari Singh was killed at Jagannathpur. Bijoy Singh was also killed. Bikram Singh escaped to Nagpur with the ladies of the Palace. Raja Ranjit Singh, Drutarastra Singh, and Sriram Singh hid Sri Sri Ma Paudi in Akshar Lekha Pahard and Sri Sri Raghunath Mahaprabhu inside Sanjai river and and fled away to Jodhpuram and then to Delhi to meet Akbar. Made friendship with General Man Singh, and came back to Orissa with Man Singh expedition. Raja Ramchandra of Khorda was conferred title of Maharaja by Man Singh. Maharaja was very friendly towards Ranjit Singh asked them to go back to Singhbhum. Came back to Sighbhum (Jayint) Samvat 1647 (1590 A.D.) Brought back Sri Sri Ma Paudi from place of hidling in Akshar Lekha Pahar. Vikram Singh with the Maharani came back from Nagpur. 60 families of Ho Bantria, Mundari came as carriers

Source: KC Dash, Digitized by PPRACHIN, SOA

and settled at Nandada near Jagannath Pir. The clan of Hos thus brought changed the gotra and came to be known as Singko gotra because they were brought by the Sinhas.

37. Jai Singh

38. Udit Narayan Singh

Quelled unrest in the south near Jagannathpur Jayint, died while returning from Srikeshtra on 16th Magh, Saturday in the Era of Narasingha Gajapati.

39. Lal Mohan Singh III.

Rebuilt temple at Goilkela, of religious disposition. Died on a Lular eclipse day on the 1st year of Chotaraj Gajapati. Bhuiyas were trying for a revolt which was put down.

40. Mahipat Singh

41. Kashiram Singh II.

Conquered Nagra. Kols from Nagpur were coming to loot on the first occasion. Hos of Bharandia and Dukri (Singhbhum) drove them back later they came back and burnt Porahat while the Raja was away to Srikeshtra. At this very moment the Rani gave birth to Tikayet. Chhatrapati Singh. She was carried in that condition to Pansua ( ) Ma Paudi was also removed. This was in the year 1•98 Samvat. From Srikesbtra the Raja came to Khorda and was guest of Purusottam Deva Gajapat of Khordah for a fortnight. The Raja returned home and rebuilt Porahat. He also had the 'Vamsa Prabha Lekhana' the original of which was moth eaten, copied at Akshar Lekha Pahar.

42. Chhatrapati Singh

Consolidated his Kingdom, which extended upto Gamaria in the East (Suvarnarekha).

43. Arjun Singh (Kala) II.
Deaf

Source: KC Dash, Digitized by PPRACHIN, SOA

44. Jagannath Singh III.

45. Purusottom Singh

46. Arjun Singh III.
Posthumus child

47. Amar Singh

48. Jagannath Singh IV

49. Ghanashyam Singh

50. Achita Singh II

51. Arjun Singh IV

52. Narpat Singh.

Kumar Bikram Singh I — Founder of Seraikella House

2. Nrusingha Singh

3. Satrughna Singh

4. Abhiram Singh

5. Vikram Singh II

6. Ajambar Singh

7. Chakradhar Singh

8. Ulit Narayan Singh

Tikayet Nruparaj Singh

9. Aditya Pratap Singh

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX D

LIST OF POET, WRITER AND PLAYWRIGHT OF SERAIKELLA

Sl. No.	Name of the writer	Works	Published or Unpublished
1.	Late Raja Ajambar Singh (period of reign 1823-36).	Chandi	Written in Palm leaves
2.	Late Raja Bahadur Chakradhar Singh Deo (period of reign 1836-1883).	Gitimalika	do
3.	Late Narasingha Kabi	Kartika Mahatmya Kautukarnaba Madalatika Ghanadut Choutisha Krushnanuchinta"	do
		Bhabartha Choutisha	Printed
		Asada Mahatmya	,,
4.	Late Gangaram Singha	Tulshi Ramayana	Unprinted
5.	Late Kabichandra Sri Maheswar Kabi	Krushnalila Ramlila Choupadi Kirtishara &	Written in palm leaves
		Kantabicchadanuna-chinta	Printed
6.	Late Ramrudra Pratap Singh Deo (Icha)	Kumar Sambhav Kabya Choutisha Chaturgiti	Printed
7.	Late Raja Udit Narayan Singh Deo	Usharahasya Brahmanda Puran Ramshoka Sangit Chintamoni Krushna Lilamruta Gitabali	Published.
8.	Late Madhusudan Mahanty	Sangit	
9.	Late Dayanidhi Bhol	do	Written in palm leaves
10.	Late Ganeswar Mahapatra	do	
11.	Late Baidyanath Dit	do	

Source: KC Dash, Digitized by PPRACHIN, SOA

Sl. No.	Name of the writer	Works	Published or Unpublished
12.	Late Damodar Pani	Opera and Songs	Unprinted
12.	(a) Dagara Family—Vamsa	Prabha Lekhana	
12.	(b) Anonymous	Stri Subnathi	
13.	Late Chintamoni Mahanty	Staba and Choutisha	Printed
14.	Late Maharani Narendra Kumari Devi	Janana (Prayer)	Unprinted
15.	Late Krishna Kumari Singha Kuarini		Printed
16.	Late Ram Kumari Singha		Printed
17.	Srimati Padmini Kumari Debi, Rani Sahiba		Unprinted
18.	Srimati Laxmi Debi, Kuarini Sahiba		Printed
19.	Srimati Gouri Debya	"Shokochhwas (Poetry)	Printed
20.	Late Tikayet Nruparaj Singh Deo	Songs & Parody	Unprinted
21.	Late Rajkabiraj Pandit Sri Bidyadhar Das (Krushnapura)	Choutisha Songs	Printed.
22.	Late Gopala Kabi	Songs	Unprinted
23.	Late Krushna Chandra Ratha	Choutisha Visma Panchak	Unprinted Printed
24.	Sri Nityananda Kabi	Naladamayanti Natak Bhrungaduta	Printed
25.	Rajkabiraj Sri Bhagiratha Das (Baidya Ratna) (Krushnapur)	Meghadut Choutisa	Printed
26.	Sri Kailash Chandra Das (Krushnapur)	Kabya & Choutisha	do
27.	Sri Kashinath Das (Krushnapur)	do	do
28.	Maharaja Sj. Aditya Pratap Singh Deo (Seraikella)	Sabya Natak	do

Source: KC Dash, Digitized by PPRACHIN, SOA

Sl. No.	Name of the writer	Works	Published or Unpublished
29.	Sri Padmanava Kabi	Sishuranjan Itihas	Printed
		Bijayketan Drama	
		Narad Parinai"	Unprinted
		Ascharjya Alo	
30.	Late Kumar Ajoy Pratap Singh Deo	Poetry and Songs	Printed.
31.	Kabichandra Sri Kali Prasanna Kabi	Abiram Singh (Drama)	Printed
		Rathore Rani do	,,
		Bandhu do	,,
		Triranga Pataka do	,,
		Nari do	
		Ma do	
		Agnikana do	
		Jaiparajai do	
		Pancharatna do	
		Ashrudhara Novel	
		Sarbanasar Jatri	
		Galpamanjari (Short story)	Printed
		Mahatras do	
		Jaijayanti do	
		Gotiaratir Katha (do)	
		Kabibani Songs	
		Parijata	
		Surtananga	
32.	Late Debananda Barik	Opera and Songs	Unprinted.
33.	Kumar Bijoy Pratap Singh Deo. B.A., F.R.A.S., M.R.S.A., (London)	Abiram Singh	
		Historical Drama	Printed
		Dabi & Bam-margi (Social)	do
		Opera & Songs (Drama)	do
		Parody	do
		Essay	do
34.	Sri Sbarat Kumar Acharya. B.A., B.L.	Jantra Manab-Drama	Unprinted
		Prem-Jamuna do	
		Poetry & Songs	Printed.
35.	Late Kumar Bejoy Pratap Singh Deo and	"RUPKUMARI"	Unprinted

Source: KC Dash, Digitized by PPRACHIN, SOA

Sl. No.	Name of the writer	Works	Published or Unpublished
	Late Rajkumar Shubhendra Narayan Singh Deo Late Rajkumar Brajendra Narayan Singh Deo Rajkumar Sri Bhupendra Narayan Singh Deo		
36.	Late Rajkumar Shuvendra Narayan Singh Deo	Songs & Poetry	Unprinted
37.	Sri Mihir Kabi	Songs	do
38.	Rajkumar Sri Bhupendra Narayan Singh Deo	Songs & Poetry	(a few published in Magazine others unprinted)
39.	Late Rajkumar Brajendra Narayan Singh Deo. B.Sc. Edotor Chaturnaga	Poetry. Songs short story and Essay	Published in Chaturanga.
40.	Tikayet Sj. Nrupendra Narayan Singh Deo. B.A., B.L.	Shubhendra Songs. Poetry Historical Key to 'Abhiram Singh'	Printed.
41.	Late Sj. Jagamohan Singh Deo (Dugni)	Songs & Poetry	Unprinted
42.	Sri Ananta Narayan Mahanty	Jasabanta Singh Abiram Singh Indra Jal Songs Nupurali	Unprinted Printed
43.	Late Ram Krushna Rana	Songs & Choupadi	Unprinted
44.	Late Nanda Kishore Senapati (Jardiha)	Songs and Choutisha	do
45.	Sri Khetra mohan Sahoo	Janana (Prayer)	Printed
46.	Sri Taraprasanna Rana	Songs	Unprinted
47.	Sri Byom Kesh Kabi	Prathamik Anka Sikhya Gonit Sopan	Printed
48.	Sri Bighneswar Jyotishi	Geography of Seraikella	do

Source: KC Dash, Digitized by PPRACHIN, SOA

Sl. No.	Name of the writer	Works	Published or Unpublished
49.	Sri Modan Mohan Mahapatra	Songs	Unprinted
50.	Late Dr. Brajamohan Satpathy (Dagni)	Shokachhwas	do
51.	Sri Pramatha Nath Das	Swarnalekha Dhadi Bai Bhulpatha-Priya	 Printed
52.	Kabi Sri Asit Baran	Poetry & Story etc. "Kabir-Swapna"	Published in Oriya Magazines. Unprinted
53.	Sri Barun Kabi	Poetry & Songs	Unprinted
54.	Sri Rajkishore Kabi	Songs	do
55.	Sri Anta Majhi	Songs	do
56.	Sri Nidhu Kaibarta (Dudra)		
57.	Sri Shambhu Nath Modok		Published in Oriya Magazines
58.	Rajmata K. C. P. Devi of Dhenkanal	Janan Chautisas Sangita Puspanjali Sakhi Gopal Prem Samputa	" " " "
59.	Rani R. P. Devi of Dhenkanal	Girl Guiding Sira Palan O Chikitsa Janan and Chautisas	

LIST OF POET, WRITER AND PLAYWRIGHT OF KHARSWAN

1.	Sri Gokul Ch. Mandal (Gangudihi Kharswan)	Bhojanamala	Published
2.	Sri Jogesh Narayan Singh Deo (Simla)	Sri Jogesh Sangitabali Shiva Bibhaho	
3.	Sri Ambika Charan Mahapatra	Santibali	
4.	Sri Satrughana Misra	Phuiaboulabeni	
5.	Sri Padmanavna Satpathy (Baidya Panchanana Deuli)	Sri Sidhitarini Brata	

Source: KC Dash, Digitized by PPRACHIN, SOA

Sl. No.	Name of the writer	Works	Unpublished Published or
6.	Sri Ambika Charan Pattnaik	Abhisakh Gita, Kharswan	Printed
7.	Srimati Giriraj Kumari Devi, Rani Sahiba of Kharswan	Niyati	
8.	Sri Krishna Chandra Acharjya	Singhbhumi O Ordia Bhasara Itihasa	
9.	Sri Udaya Nath Misra Deb Sarma	Sri Mahalaxmi Puja O Charita Mangala Manjula Manjari	
10.	Sri Mangal Lohar	Bandana Sangita	
11.	Sri Ram Chandra Singh Deo Raja Sahib of Kharswan	Statement in Kharswan Praja Sabha (Kharswan Praja Sabha Adesh)	
12.	Chakradhar Ghabha	Kabiraj Sastra (Chikitsarnaba)	(In Palm leaves)
13.	Banikanta Misra	Poitry & essay	Unpublished

The above list of Oriya poets with their contribution to the Oriya literature through the ages goes to show that Kharswan which is known as the sister state of Seraikella is no doubt an Oriya speaking area.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX E 1

VILLAGE—NAMES OF SERAIKELLA AS COMPARED TO THE SYNONYMOUS NAMES OF MAYURBHANJ, KEONJHAR, AND BONAI :—

	SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
1.	Manhorpur	Manhorpur	Manhorpur	Manhorpur
2.	Gopinathpur	Gopinathpur	Gopinathpur	Gopinathpur
3.	Gobindpur	Gobindpur	Gobindpur	Gobindpur
4.	Nischintpur	Nischintpur	Nischintpur	Nischintpur
5.	Nuagaon	Nuagaon	Nuagaon	Nuagaon
6.	Saldihi	Saldihi		Saldihi
7.	Jagannathpur	Jagannathpur	Jagannathpur	
8.	Gamariah	Gamariah	Gamriah	
9.	Krushnapur	Krushnapur	Krushnapur	
10.	Rangamatia	Rangamatia	Rangamatia	Rangamatia
11.	Narayanpur	Narayanpur	Narayanpur	
12.	Baliposi	Baliposi	Baliposi	Baliposi
13.	Kendudihi	Kendudihi		Kendudihi
14.	Rengalbeda		Rengalbeda	Rengalbeda
15.	Rajabasa		Rajabasa	Rajabasa
16.	Tentoposi	Tentoposi		Tentoposi
17.	Biramchandrapur	Biramchandrapur	Ramchandrapur	
18.	Makundpur	Makundpur	Makundpur	
19.	Badbil	Badbil	Badbil	
20.	Padmapur	Padmapur	Padmapur	
21.	Nuadihi	Nuadihi		Nuadihi
22.	Pahadpur	Pahadpur	Pahadpur	
23.	Kamalpur	Karanpur	Kamalpur	

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
24. Bandhdihi	Bandhdihi		Bandhdihi
25. Lakshmiposi	Lakshmiposi	Lakshmiposi	
26. Bankati	Bankati	Bankati	
27. San-Dumurdiha	San-Dumurdiha		Dumurkela
28. Jamboni	Jamboni	Jamboni	
29. Pukhuria	Pukhuria	Pukhuria	
30. Bhaliadihi	Bhaliadihi		Bhaliadihi
31. Pandrasali			Pandrasali
32. Pandua			Pandua
33. Jharbeda			Jharbeda
34. Bijadihi			Bijadihi
35. San-Sundarpur			San-Sundarpur
36. Gandamara			Gandamora
37. Raidihi			Raidihi
38. Subalayaguda			Subalaya
39. Kudaikala			Kudaikela
40. Kansara		Kansara	
41. Brahmandiha		Brahmanidiha	
42. Kankada		Kankada	
43. Kasipur		Kasipur	
44. Kendua		Kendua	
45. Rengalbeda			Rengalmal
46. Gobardhan		Gobardhanpur	
47. Jamjoda		Jamjodi	
48. Basudebpur		Basudebpur	
49. Burudihi	Burudihi		

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
50. Bardihi	Bardihi		
51. Sridharpur	Sridharpur		
52. Sanabaramari	Badamara		
53. Manipura	Manikpura		
54. Kanki	Kanki		
55. Raipura	Raipur		
56. Baidhyanathpura	Baidhyanathpura		
57. Bandikocha	Bandikocha		
58. Raghunathpura	Raghunathpura		
59. Ratanapura	Ratanapura		
60. Madhupura	Madhupura		
61. Salamapathara	Salamapathara		
62. Badabadamari	Badamara		
63. Murgaghutu	Murgaghutu		
64. Raghadihi	Raghadihi		
65. Mahishakudare	Mahishakudara		
66. Mohanpura	Mohanapura		
67. Bankipura	Bankipura		
68. Tilaipada	Tilaipada		
69. Kudhibeda	Kudhibeda		
70. Dalkikocha	Dalkikocha, Dalki		
71. Bishrampura	Bishrampura		
72. Podadiha	Podadiha		
73. Dumra	Dumra		
74. Handibhanga	Handibhanga		
75. Kandra	Kandra		

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
76. Ghuntabeda	Ghuntabeda		
77. Padmapura	Padmapura		
78. Sriramapura	Siramapura		
79. Shankarpura	Shankarpura		
80. Kalikapura	Kalikapura		
81. Balarampur	Balrampur		
82. Tentuldhanda	Tentuldihi		Tentulidhanda
83. Uttamdihi	Uttamdihi		
84. Deogan	Deogan		
85. Bhudkadihi	Bhudkadihi		
86. Anandpur	Anandpur	Anandpur	
87. Uparbeda	Uparbeda		
88. Barubeda	Barubeda		
89. Sidadihi	Sidadihi		
90. Surupdihi	Surupdihi		
91. Belgond	Belgond		
92. Bhaduagoda	Bhaduabeda		
93. Pratappur	Pratappur		
94. Ramjibonpur	Ramjibonpur		
95. Haradihi	Haradihi		
96. Dugdha	Dugdha		
97. Kasidihi	Kasidihi		
98. Karudihi	Karudihi		
99. Parbatipur	Parbatipur		
100. Mirudihi	Mirudihi		
101. Sitarampur	Sitarampur		
102. Udaypur	Udaypur		

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
103. Joshpur	Joshpur		
104. Sindukopa	Sindukopa		
105. Jubarajpur	Jubarajpur		
106. Itakudar	Itakudar		
107. Rangadihi	Rangadihi		
108. Dhatkidihi	Dhatkidihi		
109. Asanboni	Asanboni		
110. Haldiboni	Haldiboni		
111. Banddihi	Banddihi		
112. Dalaikocha	Dalaikocha		
113. Bhalubasa	Bhalubasa		
114. Mathadihi	Mathadihi		
115. Madhupur	Madhupur		
116. Khadrabadi	Khadrabadi		
117. Gourangdihi	Gourangdihi		
118. Podadiha	Podadiha		
119. Dudhi	Dudhi		
120. Bundu	Bundu		
121. Hansa	Hansa		
122. Digarsahi	Digasahi		
123. Kita	Kitabeda		
124. Balarampur	Balarampur		
125. Narasinghapur	Narasinghapur		
126. Kuldiha	Kuldiha		
127. Chandrapur	Chandrapur		
128. Bikrampur	Bikrampur		
129. Kudarsahi	Kudarsahi		

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
130. Barudihi	Barudihi		
131. Mahuldiha	Mahuldiha		
132. Hatimoda	Hatimoda		
133. Bistupur	Bistupur		
134. Changdubi	Changdubi		
135. Itagarh	Itagarh		
136. Nayadihi	Nayadihi		
137. Tirla	Tirla		
138. Kuldiha	Kuldiha		
139. Busulda	Busulda		
140. Mahuldihi	Mahuldiha		
141. Amdihi	Amdihi		
142. Tiraldihi	Tirandihi		
143. Bandihi	Bandihi		
144. Ukam	Ukam		
145. Gopalpur	Gopalpur		
146. Majhigan	Majhigan		
147. Bisrampur	Bisrampur		
148. Kendumundi	Kendumundi		
149. Sosodihi	Sosodihi		
150. Khairkocha	Khairkocha		
151. Chapda	Chapda		
152. Burudihi	Burudihi		
153. Saragchhida	Saragchhida		
154. Badkanki	Badkanki		
155. Bhalubasa	Bhalubasa		
156. Sidadihi	Sidadihi		

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
157. Sosomali	Soso		
158. Shalbani	Shalbani		
159. Tangarjoda	Tangarjoda		
160. Keshorsora	Keshorkocha		
161. Laxmiposi	Laxmiposi		
162. Antusahi	Antusahi		
163. Mahiskudar	Mahiskudar		
164. San-Kanki	San-Kanki		
165. Dighi	Dighi		
166. Bad-Dholadihi	Bad-Dholadihi		
167. Raniganj	Raniganj		
168. San-Dholadihi	San-Dholadihi		
169. Jarkani	Jarkani		
170. Tentla	Tentla		
171. Tintidihi	Tintidihi		
172. Kamalpur	Kamalpur		
173. Shobhapur	Shobhapur		
174. Khoirbani	Khoirbani		
175. Edal	Edalbeda		
176. Hensal	Hensal		
177. San-Sijunota	San-Sijunota		
178. Kudma	Kudma		
179. Bad-Pahadpur	Bad-Pahadpur		
180. San-Pahadpur	San-Pahadpur		
181. Murumdihi	Murumdihi		
182. Hensda	Hensda		
183. Urughutu	Burughutu		

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
184. Bad-Sijunota	Bad-Sijunota		
185. Muchiasahi	Muchiasahi		
186. Itapukhuri	Itapukhuri		
187. Tiyasora	Tiyasora		
188. San-Kadol	San-Kadol		
189. Bad-Kadol	Bad-Kadol		
190. Chadri	Chadri		
191. Nauka	Nauka		
192. Gajidihi	Gajidihi		
193. Khandadera	Khandadera		
194. Keshorgadia	Keshorgadia		
195. Bhadurganj	Bhadurganj		
196. Phuljhar	Phuljhar		
197. Komdihi	Kayamdihi		
198. Jardiha	Jardiha		
199. Mrigi	Mirgi		
200. Arjunbila	Arjunbila		
201. Raghunathpur	Raghunathpur		
202. Komdasal	Komdasal		
203. Baddihi	Baddihi		
204. Dhudipoda	Dhudipoda		
KERAIKELLA PIR			
205. Keraikella			Keraikella
206. Dhudipoda	Dhudipoda		
207. Baliadihi	Baliadihi		
208. Dumurdiha	Dumurdiha		
209. Bhaliadihi	Bhaliadihi	Bhaliadihi	

Source: KC Dash, Digitized by PPRACHIN, SOA

SERAIKELLA	MAYURBHANJ	KEONJHAR	BONAI
210. Gopalpur	Gopalpur		
211. Jarki	Jarki		
212. Bankipur	Bankipur		
213. Krushnapur	Krushnapur		
214. Ghagra	Ghagra		
215. Tiloupoda	Tilou		
216. Nuada	Nuagan		
217. Jamirdihi	Jamirdihi		
218. Bhalupani	Bhalupani		
219. Dhatkidihi	Dhatkidihi		
220. Baddihi	Baddihi		
221. Ichahatu	Ichaghutu		
222. Banasahi	Banadungri		
223. Bhorandia	Bhorandia		
224. Bhuiya-Deogan	Bhuiya-Deogan		
225. Mahanto-Deogan	Mahanto-Deogan		
226. Dumka	Dumka		
227. Kaisora	Kaipur		
228. Tela	Tentla		
229. Ghagra	Ghagrabeda		
230. Bangrasahi	Bangra		
231. Subansahi	Subansahi		
232. Telaipoda	Tiloipoda		
233. Khairhudi	Khairboni		
234. Raibeda	Raipur		
235. Tamra	Tengra		
236. Burubandi	Burudihi		
237. Udaypur	Udaypur		

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX E 2

LIST OF RELIGIOUS FESTIVALS

The following is the list of Religious Festival observed in Seraikella, Kharswan and Singhbhum. In the performance of most of the Pujas and festivals the mode of worship followed is as prescribed in Gadadhar Padhati which is a peculiarity of Orissa alone. Not only the Hindus, and the Hinduised Aborigines. perform these ceremonies but even such exclusive races such as the 'Hos', the Santals. Bhumijas have taken to them (see 'Hos of Seraikella by Calcutta University 1947) and Bhumijas of Seraikella...........

Name of festival	Time of observance	Remarks
1. Pat Pana Sankranti	1st Baisakh	(Pala & Jhilli offered)
2. Akshaya Trutia	3rd day of Baisakh Bright fortnight	Ripe mango offered. 1st day of sowing paddy.
3. Rajasthala Sankranti	1st day of Asar	No ploughing operation.
4. Sitala Sastha (Aranyaka Sasti)	6th day of Jestha Bright fortnight	
5. Deba Snan Prunima	Full moon day. Jestha	Bath of Lord Jagannath.
6 Ratna Jatra	2nd day of the bright half of Asar	Ratha-jatra festival starts from this day & continues upto Bahuda-dasami with Anabasar, Uvajatra, Netrotsaba jatra proper & Herapanchami being observed in between A particular kind of cake offered to Gods.
7. Chitau Parba	New moon day of Sraban	
8. Gamha Purnima	Fullmoon day of Sraban	Worship of cows also done.
9. Rekha Panchami	5th day of dark fortnight of Bhadrab	
10. Ganesh Chaturthi	4th day of bright fortnight of Bhadrab	
11. Sashti Osa	6th day of bright fortnight of Bhadrab	Peculiarity of Orissa.
12. Subnathi	Begins from Sasthi Osa and ends on Ekadashi after	Peculiarity of Orissa.
13. Sunia & Indrotsaba	New Years' day (Vadraba)	Peculiarity of Orissa.

Source: KC Dash, Digitized by PPRACHIN, SOA

Name of festival	Time of observance	Remarks
14. Nua-khia Jantal	From Ganesh Chaturthi to Durga Puja	
15. Aswa Panchami	Vadraba	
16. Gaja Sasthi	Vadraba	
17. Jituastami	8th day dark fortnight	
17. Jituastami (Karam Puja)	8th day, dark fortnight of Aswana	16 day worship of Devi begins this day & ends on Mahasthami peculiar to Orissa.
18. Nisa Mangalbar	Last Tuesday before Durga Puja in month of Aswin	
19. Durga Puja	Aswin	Performed in the manner as is done in Bimala Kshetra & Biraja Kshetra in Puri and Jaipur in Orissa respectively.
20. Kumar Purnima	Full moon day of Aswin	
21. Garvana Sankranti	1st of Kartik	Worship of paddy.
22. Kali Puja & Bandana Parba	New moon day of Kartik	
23. Jagadhatri Puja	Kartik, 9th day, bright fortnight.	
24. Bishnu Panchaka	Last 6 days of Kartik bright fortnight	
25. Rahas Purnima & Donga Bhanta	Full moon day of Kartik	Reminiscent of Orissa naval glory.
26. Prathamastami	8th day of Margasir, dark fortnight	
27. Praraban Sasthi	6th day of Margasir, dark fortnight.	
28. Margasira Gurubar Usa	Every Thursday of Margasir.	Peculiarity of Orissa.
29. Sudasa-brata	It is observed on a Thursday if it is the 10th day of a bright fortnight in any month.	
30. Dhanu Sankranti	1st day of Pous.	
31. Bakul Amabasya		

Source: KC Dash, Digitized by PPRACHIN, SOA

Name of festival	Time of observance	Remarks
32. Makara Sankranti	A festival universally observed with great pomp.	
33. Samar Dasami	10th day of bright fortnight in Pous.	
34. Pusyaviseckha		
35. Rabi-Narayan Brata	bright fortnight in any month. It is observed on Sunday, when it is the 11th day of	
36. Mangla Osa	Chaitra.	
37. Chaitra Parba	Famous Chow Dance is held for the last 5 days of Chaitra. There are accompanying religious rites performed, all-classes of people participate.	
38. Buna Puja	Asadi Puja and Khettabah —These pujas are held in connection with cultivation at different time. All agriculturists observe this puja.	
39. Ganjan Parba		
40. Ram Nabami	Held in the month of Chaitra.	
41. Dola Jatra	Otherwise known as Holi. The idols of Radha-Krishna are carried all over the town and villages.	
42. Janamastami	The birth-day aniversary of Srikrishna is held in the month of Bhadra.	
43. Gurupanchami	It is held on Thursday, when it is 5th day of Bright fortnight.	
44. Sabitri-brata	Observed by married women in the New moon day of the month of Jestha.	
45. Satapuri Amabasya	The amabasya which follow Chitou Amabasya, i.e., Bhadrab.	

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX E 3

LIST OF ORNAMENTS OF ORIYA STYLE.

MALE

1. Bala (Bangle)
2. Makarkundal
3. Kanthi (necklace)
4. Dhanmali
5. Ginamali
6. Bahuta
7. Bandira
8. Mudi

FEMALE

1. Kia Phula
2. Jharagunjkathi
3. Gunjkathi
4. Malikadhi
5. Panapatra
6. Sebatiphula
7. Chiruni
8. Paniha
9. Projapati
10. Kanta Phoola
11. Karnaphoola
12. Jhumjhuma
13. Macchamali
14. Sutamalli
15. Amkasi
16. Tika
17. Sinthi-Patasi
18. Chandra Surjya
19. Benisaj
20. Dhedi
21. Kapa
22. Ganthia
23. Guna
24. Majuri
25. Gulapa
26. Penjan

Source: KC Dash, Digitized by PPRACHIN, SOA

MALE	FEMALE
	27. Jharaphul (Phuli)
	28. Dandi (Big & small)
	29. Kanthi (Bekchipa)
	30. Hara
	31. Sut
	32. Chama Kadhi
	33. Dhanmali (Moharmala)
	34. Tard
	35. Ginimali
	36. Baju
	37. Bala
	38. Chudi
	39. Anant
	40. Satula
	41. Aga
	42. Puchhua
	43. Mudi
	44. Hatpadma
	45. Chandrahara
	46. Ananta Suta
	47. Pa 'Padma
	48. Pahura
	49. Goda Bala
	50. Mala
	51. Jhuntia
	52. Bandiria
	53. Katria
	54. Jalbichha
	55. Banka

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX E 4

FOOD

The following cakes and delicases are of rice preparation :—

1. Pakhala (wet rice)
2. Bhuja (parched rice)
3. Arisa Pitha.
   Kakra Pitha.
5. Manda Pitha (boiled)
6. Manda Pitha (fried)
7. Puli Pitha.
8. Pua Pitha.
9. Mala Pua.
10. Endri Pitha.
11. Thatada Pitha.
12. Chakuli Pitha.
13. Suru Chakuli.
14. Puda Pitha.
15. Suru Pitha (chhuchipatra)
16. Chitau Pitha.
17. Chhilka Pitha.
18. Pus Gaintha.
19. Polau.
20. Machh Palau.
21. Alu Palau.
22. Motor Palau.
23. Chhatu Palau.
24. Doho Ghanta.

Source: KC Dash, Digitized by PPRACHIN, SOA

25. Khaice Muhan.

26. Bhuja Muhan.

27. Chuda Muhan.

28. Bhuja Kunda.

29. Bhat Bara.

30. Khiri.

31. Khichudi.

32. Puda Pitha.

The following are of Birhi preparation :—

33. Birhi Chakuli

34. Birhi Munha.

35. Birhi Puda Pitha.

36. Birhi Pua.

37. Birhi Boda.

The following are of Mug. preparation :—

38. Mug Chakuli.

39. Mug Bada.

40. Mug Pua.

The following are of Mosuri preparation :—

41. Mosuri Pitha.

42. Mosuri Boda.

The following are of Barli preparation :—

43. Barli Kathu.

44. Barli Saru Pitha.

The following are of Wheat preparation :—

45. Mancha.

46. Binpani Pitha.

Source: KC Dash, Digitized by PPRACHIN, SOA

47. Gheebhor.

48. Mithaee.

49. Khaja.

50. Piew.

51. Gaja.

52. Satpuri.

53. Sarpuli.

54. Tadia.

The following are of Palo preparation :--

55. Palo Kakra.

56. Palo Manda.

57. Jhili Pana.

58. Palo Ghanta.

59. Palo Sarpuli.

The following is the preparation of Chhana :—

60. Amrita Rasabali.

APPENDIX E 5

DRESS OF ORIYA STYLE

MALE

1. Dhuti
2. Chaddar
3. Genji
4. Shirt
5. Panjabi
6. Chudidar Panjabi
   Use in puewly Bengali or/or-iya Style having kunch or bench in the front. No head dress like cap or turban is used like Biharees.

FEMALE

1. Sari and Kunchala
2. Jhula
3. Bodica
4. Samij
5. Jacket
   Use in purely Bengali or Oriya style not like Biharees who put the 'Anchal' on the left side. They do their hair, in Khusha or Jata in Oriya style.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX F 1

Hon'ble Sri Jawaharlal Nehru, Prime Minister of India
New Delhi

Sir,

I, Member of the Legislative Assembly, Bihar, from Seraikella Constituency submit herewith the following representation on behalf of the people of Seraikella, for the restoration of the two Orissa States of Seraikella and Kharswan to Orissa, for your kind, sympathetic and favourable consideration.

(1) That immediately before integration, these two States of Seraikella and Kharswan were in the Orissa States Agency of the Eastern States.

(2) That on the 14th and 15th days of December, 1947 the Rulers of Kharswan and Seraikella entered into solemn Agreements for integration of their States with the Province of Orissa. On behalf of the Province of Orissa who had not attained Statehood then, the Dominion of India was the other high contracting party; and by virtue of the said Agreements the administration of Seraikella and Kharswan were transferred to the Government of Orissa from the 1st day of January, 1948.

The relevent portions of the Agreements made in unequiveeal terms are set out below :—

"Whereas by reason of its geographical situation, the smallness of its size and its resources, and the ONENESS OF ITS ECONOMIC AND CULTURAL LIES WITH THAT OF THE PROVINCE OF ORISSA it is apparent that the complete merger of the State of Kharswan in the Province of ORISSA is the only way of securing the peace, progress and prosperity of its people;

And whereas.................................take sometime.

And whereas in the immediate interests of the State and its people, the Raja of Kharswan State desirous that the administration of the State should be integrated as early as possible with that of the Province of ORISSA in such manner as Government of the Dominion of India may think fit;

While the Agreement with the Ruler of Seraikella runs as follows :—
Whereas in the immediate interests of the State and its people, the Raja of Seraikella State is desirous that the administration of the State should be integrated as as early as possible with that of the Province of ORISSA in such manner as the Government of the Dominion of Indian may think fit :

Source: KC Dash, Digitized by PPRACHIN, SOA

From the wordings of these solemn Agreements it will be seen that there is no scope for any ambiguity. In other Indian States where there was any doubt whether a particular Indian State would integrate with a particular Province or not or remain otherwise, the Government of India entered into another forms of Agreements. The Cooch Behar Merger Agreement as set out in Appendix XXIV at PP 212-14 of the White Paper on Indian States is the best example.

3. That the fundamental democratic principle of ascertaining the wishes of the People before integration or merger of the Indian States Administration being completely ignored and denied to the People of these States, the people of Seraikalla and Kharswan along with their brethren of 37 other States of Orissa and Chattisgarh expressed their strong desire to form the Eastern State Union and therefore on the 1st day of January, 1948 staged a peaceful demonstration in protest against the decision of integration in general which unfortunately was met with shooting and unnecessary deaths. This demonstration was to establish their fundamental democratic right of Self-Determination. But this demonstration was given a wrong colouring by interested parties as people protest against integration, patricularly with Orissa but in favour of Bihar. Thus Bihar who were no where in the picture, and who had for their own ends instigated these demonstrations, like the Government of Pakisthan in the garb of the Azad Kashmir Fouz surreptiously crept in.

4. That the Government of India unwittingly like the U.N.O. recognized the agressor-Bihar and after the said incidents by their Notification No. F. 2 (55)-P/48 of 7th April 1948 in the Ministry of States, Government of India appointed a Tribunal consisting of Justice Bavdekar of the Bombay High Court to report after ascertaining,

(i) the wishes of the people of these states ;

(ii) their historical, economic, linguistic and cultural affinities ; and

(iii) consideration of administrative conveniance.

5. When hopes were high and people were glad that at last justice will be meted out to them they were surprised-nay almost stunned to find on one fine mid-summer morning (morning of 18th May 1948) the Government of Bihar walking in and taking over charge of the administration from that of the Government of Orissa. We wondered what happened to the Tribunal, announced only a few days before ? Where did go the Solemn Agreement entered into between the Rulers of Seraikella and Kharswan and the Dominion Government of India ? Where were the people and their wishes ? What happened to para 2 of Mr. V. P. Menon's letter of instruction written from Cuttack simulatanously with the Agreements to wit- "that the question of Constitutional arrangements of these States vis-avis the Province of Orissa will be settled at the time of the framing of the New Constitution in consultation with the representatives of the people concerned". ?

Source: KC Dash, Digitized by PPRACHIN, SOA

6. We duly recorded our protests. We were assured even in the floor of the Diminion by no less a person than the Late Hon'ble Sadar Patel (during intexrpolation in the Budget session to a supplementary question on the 10th August, 1948) that the transfer was not permanent. But as ill luck would have it, by the States Merger (Governors' Provinces) Order, 1949 dated the 27th July 1949 which came into effect from the 1st day of August, 1949, Seraikella and Kharswan were tagged to Bihar in utter disregard to the wishes of the people, the Agreements of the Rulers, the Cabinet Mission Plan of 16-5-1946, recommendations of the Atlee Sub-Committee of the Simon Commission, the general policy adopted by the Government of India with regard to integration of Indian States or linguistic and cultural affinity and all other cannons of justice, enquiry and fair play.

7. That on the first day of August, 1949-the day of formal merger of these two States with Bihar, the people rose to a man and protested against the said merger in silent prayers and peaceful hartal. This day will ever remain memorial as a DAY OF SORROW in the hearts of the people of Seraikella and Kharswan and as a DARK DAY in the annals of Independent and Democratic India when the voice of the people was tried to be silenced by Government of Bihar by indiscrimate beatings and brutal assaults on the citizens of Seraikella and Kharswan in the open streets in stark day light.

8. That since then we are being oppressed, suppressed and repressed in all walks of our lives. The famous Chhow Dance Art of Seraikella-one of the fine original schools of Dancing in India is in the verge of extinction. Our national heritage of Oriya language is being replaced by Hindi in courts and Public Institutions. Our H. E. School has been bifuracated and Oriya teachers transferred and manned pricipally by unqualified Hindi teachers so that the medium of instruction moy perforce be in Hinidi. Even the Constitution of India and the Educational Policy of the Government of India is being flouted and Hindi introduced in Primery Schools. Religious institutions and festivities have not escaped the high-handed repressive policy of the Government of Bihar and rival religious ceremonies are being performed by Bihar Officials in utter disregard of the Secular nature of the State.

9. That on the economic sphere, integration with Bihar has spelt disintegration of our whole body politic. Hundreds of Oriya officials have been replaced by Bihari officials. The Labour Burfeau at Adityapur which used to find employment for thousands of our people has purposely been closed down. In trade and commerce, mining and industry our people are being gradually ousted. The influx of Biharis in such large numbers since integration has been so great that a seperate Bihar Colony within this short span of five years has been established by the Government. This augurs evil for us. Nepotism, parochilism and narrow Provincial outlook is discernable in every action of the Government.

Source: KC Dash, Digitized by PPRACHIN, SOA

The White Paper on Indian States in para 153 page 61 says "That complete elimination of the autocracy of Rulers was decided upon ; full and final transfer of power from the Rulers to the people has been an essential feature of all schemes adopted for the integration of States". But here in Seraikella and Kharswan it is we the people who have been ignored, eliminated and are being liquidated. The Government of Bihar are taking all possible steps to break the morale of the people and therefore is is high time that without any further delay these States should be restored to Orissa.

10. That before aribitrarily transferring us to Bihar the wishes of the people should have been ascertained

(i) in terms of Mr. Menon's letter of the 15th December, 1947 to Chief Secretary Mr. Mukherjee on the day of Merger Agreement of 1947.

(ii) in terms of the Notification No. F.2 (35)-P/48 of 7th April, 1948 in the Ministry of States, Government of India.

(iii) in terms of the general democratinc and guiding principale followed by the Government of India in deciding the integration of each and every Indian State and which in the words of Prime Minister Sri Nehru is that "The people of the State should decide". (Debates in the House of the on 26th June, 1952).

Unfortunately however, the wishes of the people had always been ignored in our case. The first opportunity the people got to express their will was the last general Election and they did it emphatically and clearly in favour of reverting back these two States to Orissa.

My election manifesto was clear and was in unambiguous terms that the States of Seraikella and Kharswan be restored to Orissa-I fought out the election mainly with great emphasic on this issue. The people returned me to the Provincial Legislature with their overwhelming votes thereby reiterating their resolve to go back to Orissa, as the following figures will show :—

Myself (Sri Mihir Kabi)	Ganatantra Parishad	14,237 votes
Sri Banabehari Mahato	Congress	4,132 votes
Sri Mangal Prasad	Socialist	1,247 votes
Sri Prasanna K. Murmu	Independent	469 votes
Lopo Deogan	Jharkhand	7,573 votes

Source: KC Dash, Digitized by PPRACHIN, SOA

11. In para 219 at P 110 of the White Paper on Indian States is is said "As regards the procedure for the acceptance of the Constitution on behalf of the States, in which no Constitution making bodies were in existence, the Hon'ble Minister for States (Sardar Patel) explained the position as follows :—

> "It is a matter of deep regret to me that it has not been possible for us to adopt a similar procedure for ascertaining the wishes of the people of the other States.................. ......through their elected representatives. Unfortunately we have no properly constituted Legislatures in the rest of the States ; nor will it be possible to have Legislatures constituted in them before the Constitution of India" emerges in its final form. We have therefore no option but to make the Constitution operative in these States on the basis of its acceptance by the Ruler.........................I am sure neither the Hon'ble Members representing these States in this House, nor the people of the States generally, would wish that the enforcement of the Constitution in these States should be held over until Legislatures ....are constituted in them. The Legislatures of these States, when constituted under the new Constitution may propose amendments to the Constitution. I wish to assure the people of these States that any recommendations made by their first Legislatures would receive our earnest consideration."

When the Constitution of India came into being and Seraikella and Kharswan were tagged to Bihar neither after "ascertaining the wishes of the people" nor "on the basis of its acceptance by the Ruler" immediately after the general election, as the accedited representative of the people of the State and on their clear Mandates on the very first Legislature of Bihar State on the very first oppertunity and in pursunace of the instructions contained in the While Paper on Indian States as quoted above, I had tried to express the views of the people of these States in support of merger of Seraikella and Kharswan with Orissa. But unfortunately the Speaker, Bihar Legislative Assembly directed me not to discuss the question of Merger as being outside the scope of consideration by Bihar Legislatures.

12. That before the Constitution had come into being the Ruler had also in terms of his Agreement with the Government of India asked for the retransfer of the State to Orissa.

13. Seraikella and Kharswan are no longer "island territories". Now, since the integration of Mayurbhanj from the 1st of January 1949, contiguity with the Motherland, the mainland or Orissa has been established. The Government of India, in the Ministry of States issued two communiques on the ill fated day of 18th May, 1948; one with regard to Surguja and Jashpur and the other with regard to Seraikella and Kharswan, over all

Source: KC Dash, Digitized by PPRACHIN, SOA

of which Bihar was a rival claimant. The Government of India stated in their communique that Surguja and Jashpur were parts and parcels of the Central Provinces and Bihar had no claim to them. But with regard to Seraikella and Kharswan States the Government of India communique did not say that they are parts and parcles of Bihar and Orissa had no claim to them. On the other hand the Government communique stated that these two States were like 'island territories' and so for convenience of administration they were transferred to Bihar. The very terminology of "island territories" makes it as clear as the Sun that these two States properly belong to Orissa but as at that time Orissa had no direct access to Seraikella and Kharswan without passing through other State or Province the then decision was made. This decision was motivated by a limited purpose for meeting the exegiencies of the time and for administrative convenience. None of these grounds hold good any longer.

14. It is crystal clear that a grave injustice has been and is still being perpetrated on the people of Seraikella and Kharswan. The Merger Agreements with the Rulers have been treated like scraps of papers. The voice of protest of the people in Press and platform have been a treated like grumbling of little Children. Whether it is on the basis of the Merger Agreements or on consideration of the wishes of the people of these States or their historical, economic, linguistic and cultural affinities or on consideration of administrative convenience, it is a clear case for restoration to Orissa.

15. The Government of India have now very wisely committed themselves to the Policy of Frontier Rectification. As a first step towards this policy, they have from their own initiative rectified the frontiers of Mysore State by adding several talukas of Bellary district to it. We, the much maligned people of Seraikella and Kharswan fervently hope that the Government of India will similarly take the initiative to right a grevious and continuing wrong. Seraikella and Kharswan is a peculiar case in the whole annals of the history of integration of Princely States. It is a specific issue which need not wait the setting up of the Boundary Commission or Commissions as delay will spell disaster and defeat the ends of Justice.

However, if on the eve of setting up a High Powered Commission for Redistribution of Boundaries, the Ministry of States feel shy to affect this retransfer from its own initiative, we hope they will refer the matter to the High Powered Commission as a specific and urgent issue and immediately after obtaining their opinion, take steps to retransfer us back to Orissa.

We, the two Oriya States of Seraikella and Kharswan feel and that too very acutely that we are complete misfits in Bihar. Conversely, our present 'rulers', the little officials of Bihar also feel very awkward to live with us so much so that they live far away from the general hub of the public life, in a seperate colony of their own which in words of Sri Jawharlal Nehru's Autobiography may be termed as

Source: KC Dash, Digitized by PPRACHIN, SOA

"Little Bihar" (after the "Little Londons" the British Officials used to create for themselves) of course, they who have got the resources of the State behind them are in a position to create exclusive and exquisite colonies for themselves but for us the poor and gradually impoverished people of the States it has become impossibule to continue our integrated life with any amount of dignity and self respect. Sometimes in their haughty hauteur they have said "that those who find themselves unfit to live in Bihar should migrate to the land of the Jagannath" even for that we are too poor to act upon their advice. We fervently hope and pray that you will save us from these calumny and continuing humiliations so that we may live with our heads high as proud citizens of a Free and Domocratic India.

"JAI-HIND"

Yours faithfully,

Sri Mihir Kabi, Member Bihar Legislative
Assembly from Seraikella Constituence.

Seraikella,
Dated the 4th November, 1953.

APPENDIX F 2

RESOLUTIONS PASSED IN THE GENERAL MEETING OF THE CITIZENS OF SERAIKELLA AND KHARSWAN HELD ON 30-5-53 AT SERAIKELLA.

RESOLUTION NO. 1.

This general meeting of the citizens of Seraikella and Kharswan while whole heartedly endorsing the represeatation of the Members of Parliament of Orissa belonging to all the parties on the 15th May, 1953 to the Prime Minister and the Minister of Home Affairs and States, India, for the restoration of Singhbhum in general and Seraikella and Kharswan in particular to Orissa, emphatically expresses its view that judged from any angle what-so-ever the merger of the two purely Oriya States of Seraikella and Kharswan in Bihar is wholely unjust and undemocratic and therefore this meeting urges upon the Union Government to take immediate steps to retransfer Seraikella and Kharswan to Orissa, and thus rectify the grave and continuing injustice done to the people of thees two States. The President of the meeting be authorised to send copy of the resolutions to quarters concerned.

Sd|- M. KABI.
President of the Meeting.
Mihir Kabi, B.A.B.L., M.L.A., Bihar.

Source: KC Dash, Digitized by PPRACHIN, SOA

Copy forwarded to :—(1) Prime Minister, Government of India, New Delhi, (2) Minister for Home Affairs and States, (3) President, Seraikella and Kharswan Restoration Committee, (4) Convenor, Advisory Committee of Orissa Assembly for the restoration of Seraikella Kharswan and other outlying Oriya speaking tracts, (5) Chief Minister, Orissa, (6) Chief Secretary, Orissa, (7) Leader of the Opposition, Orissa Assembly, (8) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I. and (9) Press.

Sd|- M. KABI.
President of the Meeting,
Mihir Kabi, B.A.B.L., M.L.A., Bihar.

RESOLUTION NO. 2

WHEREAS, Seraikella and Kharswan are two purely Oriya speaking tracts and whereas the change over of the medium of instruction and the court and Official language from Oriya to Hindi inspite of the solemn assurances of the Chief Minister of Bihar, for perpetuating the existing Oriya language and culture of the two States is causing serious hardship and inconvenience which is contrary to the spirit of the Constitution of India, this meeting of the citizens of Seraikella and Kharswan demand that the President of India be pleased to take necessary action under Article 347 of the Constitution of India for the Official recognition of the Oriya language for the purposes of Courts, Schools and Offices in these two erstwhile Orissa States.

President of the meeting
Sd|- M. KABI.

Copy forwarded to :—(1) President, Indian Union, Rastrapati Bhawan, New Delhi, (2) Prime Minister, India, New Delhi, (3) Minister for Home Affairs & States, (4) Chief Minister of Bihar, (5) Chief Secretary, Bihar, (6) President, Seraikella & Kharswan Restoration Committee of Orissa ASSEMBLY FOR THE Restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (7) Chief Minister, Orissa, (8) Chief Secretary, Orissa, (9) Leader of the Opposition, Orissa Assembly, (10) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I. and (11) Press.

Sd|- M. KABI.
President of the Meeting.
Mihir Kabi, B.A.B.L., M.L.A.. Bihar.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX F 3

RESOLUTION NO. 1.

This general meeting of the citizens of Kuchung Pirh while whole heartedly endorsing the representation of the Members of Parliament of Orissa belonging to all the parties on the 15th May, 1953 to the Prime Minister and the Minister for Home Affairs and States, India, for the restoration of Singhbhum in general and Seraikella and Kharswan in particular to Orissa, emphatically expresses its view that judged from any angle what-so-ever the merger of the two purely Oriya States of Seraikella and Kharswan in Bihar is wholely unjust and undemocratic and therefore this meeting urges upon the Union Government to take immediate steps to retransfer Seraikella and Kharswan to Orissa, and thus rectify the grave and continuing injustice done to the people of these two States.

M.L.A. of Seraikella be authorised to send copy of the resolution to quarters concerned.

Sd/- BAIDHAR MAJHI
15-7-1953
President of the Meeting.

Copy forwarded to :—(1) Prime Minister, Government of India, New Delhi. (2) Minister for Home Affairs and States, (3) President, Seraikella and Kharswan Restoration Committee, (4) Convenor, Advisory Committee of Orissa Assembly for the Restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (5) Chief Minister Orissa, (6) Chief Secretary, Orissa, (7) Leader of the Opposition, Orissa Assembly, (8) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I. and (9) Press.

Sd/- Mihir Kabi
M.L.A. of Seraikella

RESOLUTION NO. 2.

Whereas, Seraikella and Kharswan are two purely Oriya Speaking tracts, and whereas the change over of the medium of instruction and the court and official language from Oriya to Hindi inspite of the solemn assurances of the Chief Minister of Bihar, for perpetuating the existing Oriya language and culture of the two States is causing serious hardship and inconvenience which is contrary to the spirit of the Constitution of India, this meeting of the citizens of Kuchung Pirh demand that the President of India be pleased to take necessary action under Article 247 of the Consti-

Source: KC Dash, Digitized by PPRACHIN, SOA

tution of India for the Official recognition of the Oriya language for the purposes of Courts, Schools and Offices in these two erstwhile Orissa States.

Sd/- BAIDHAR MAJHI
15-7-1953
President of the Meeting.

Copy forwarded to :—(1) President, Indian Union, Rastrapati Bhawan, New Delhi, (2) Prime Minister, India, (3) Minister for Home Affairs and States, (4) Chief Minister of Bihar, (5) Chief Secretary, Bihar, (6) President, Seraikella & Kharswan Restoration Committee, (7) Convenor, Advisory Committee of Orissa Assembly for the restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (8) Chief Minister, Orissa, (9) Chief Secretary, Orissa, (10) Leader of the Opposition, Orissa Assembly, (11) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I., and (12) Press.

Sd/- Mihir Kabi
M.L.A. of Seraikella

APPENDIX F 4

RESOLUTION NO. 1.

"This general meeting of the citizens of Icha Pirh within Seraikella whole heartedly endorsing the representation of the Members of Parliament of Orissa belonging to all the parties on the 15th May, 1953 to the Prime Minister and the Minister of Home Affairs and States, India, for the restoration of Singhbhum in general and Seraikella and Kharswan in particular to Orissa, emphatically expresses its view that judged from any angle what-so-ever the merger of the two purely Oriya States of Seraikella & Kharswan in Bihar is wholely unjust and undemocratic and therefore this meeting urges upon the Union Government to take immediate steps to retransfer Seraikella and Kharswan to Orissa, and thus rectify the grave and continuing injustice done to the people of these two States.

The M.L.A. of Seraikella be authorised to send copy of the resolutions ot quarters concerned."

Sd/- Bosain Majhi
24-7-53
President of the Meeting

Source: KC Dash, Digitized by PPRACHIN, SOA

Copy forwarded to :— (1) Prime Minister, Government of India, New Delhi, (2) Minister for Home Affairs and States, (3) President, Seraikella and Kharswan Restoration Committee, (4) Convenor, Advisory Committee of Orissa Assembly for the restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (5) Chief Minister, Orissa, (6) Chief Secretary, Orissa, (7) Leader of the Opposition, Orissa Assembly, (8) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I., and (9) Press.

Sd/- Mihir Kabi
M.L.A., SERAIKELLA

RESOLUTION NO. 2.

Whereas, Seraikella and Kharswan are two purely Oriya speaking tracts, and whereas the change over of the medium of instruction and the court and the official language from Oriya to Hindi inspite of the solemn assurances of the Chief Minister of Bihar, for perpetuating the existing Oriya language and culture of the two States is causing serious hardship and inconvenience which is contrary to the spirit of the Constitution of India, this meeting of the citizens of Seraikella and Kharswan demand that the President of India be pleased to take necessary action under Article 247 of the Constitution of India for the Official recognition of the Oriya language for the purposes of courts, schools and offices in these two erstwhile Orissa States.

Sd/- Bosain Majhi
President of the Meeting

Copy forwarded to :— (1) President, Indian Union, Rastrapati Bhawan, New Delhi, (2) Prime Minister, India, (3) Minister for Home Affairs & States, (4) Chief Secretary, Bihar, (5) President, Seraikella & Kharswan Restoration Committee, (6) Convenor, Advisory Committee of Orissa Assembly for the restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (7) Chief Minister, Orissa, (8) Chief Secretary, Orissa, (9) Leader of the Opposition, Orissa Assembly, (10) General Secretaries, U.P.C., G.P., P.S.P., C.P.I. and (11) Press.

Sd/- Mihir Kabi
M.L.A., Seraikella.

APPENDIX F 5

RESOLUTION NO. 1

This general meeting of the citizens of Gamariah Pirh whole heartedly endorsing the representation of the Members of Parliament of Orissa belonging to all the parties

Source: KC Dash, Digitized by PPRACHIN, SOA

on the 15th May, 1953 to the Prime Minister and the Minister for Home Affairs and States, India, for the restoration of Singhbhum in general and Seraikella and Kharswan in particular to Orissa, emphatically expresses its view that judged from any angle what-so-ever the merger of the two purely Oriya States of Seraikella and Kharswan in Bihar is wholely unjust and undemocratic and therefore this meeting urges upon the Union Government to take immediate steps to retransfer Seraikella and Kharswan to Orissa and thus rectify the grave and continuing injustice done to the people of these two States.

The M.L.A. of Seraikella be authorised to send copy of the resolutions to quarters concerned.

Sd/- Dwarikanath Choudhury
8.7.53
President of the Meeting

Copy forwarded to :— (1) Prime Minister, Government of India, New Delhi, (2) Minister for Home Affairs and States, (3) President, Seraikella and Kharswan Restoration Committee, (4) Convenor, Advisory Committee of Orissa Assembly for the restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (5) Chief Minister, Orissa, (6) Chief Secretary, Orissa, (7) Leader of the Opposition, Orissa Assembly, (8) General Secretaries, U.P.C.C., G.P., C.P.I. and (9) Press.

Sd/- Mihir Kabi
M.L.A. of Seraikella

RESOLUTION NO. 2.

Whereas, Seraikella and Kharswan are two purely Oriya speaking tracts, and whereas the change over of medium of instruction and the Court and the Official language from Oriya to Hindi inspite of the solemn assurances of the Chief Minister of Bihar, for perpetuating the existing Oriya language and culture of the two States is causing serious hardship and inconvenience which is contrary to the spirit of the Constitution of India, this meeting of the citizens of Seraikella and Kharswan demand that the President of India be pleased to take necessary action under Article 347 of the Constitution of India for the Official recognition of the Oriya language for the purposes of Courts, Schools and Offices in these two erstwhile Orissa States.

Sd/- Dwarikanath Choudhury
President of the Meeting

Source: KC Dash, Digitized by PPRACHIN, SOA

Copy forwarded to :— (1) President, Indian Union, Rastrapati Bhawan, New Delhi, (2) Prime Minister, India, (3) Minister for Home Affairs and States, (4) Chief Minister of Bihar, (5) Chief Secretary, Bihar, (6) President, Seraikella and Kharswan Restoration Commitee, (7) Convenor, Advisory Committee of Orissa Assembly for the restoration of Seraikella and Kharswan and other other outlying Oriya speaking tracts, (8) Chief Minister, Orissa, (9) Chief Secretary, Orissa, (10) Leader of the Opposition, Orissa Assembly, (11) General Secretaries U.P.C.C., G.P., P.S.P., C.P.I. and (12) Press.

Sd/- Mihir Kabi
M.L.A. of Seraikella

APPENDIX F 6

RESOLUTION NO. 1.

This general meeting of the citizens of Sadant Pirh or Singhbhum whole heartedly endorsing the representation of the Members of Parliament of Orissa belonging to all the parties on the 15th May, 1953 to the Prime Minister and the Minister for Home Affairs and States, India, for the restoration of Singhbhum in general and Seraikella and Kharswan in particular to Orissa, emphatically expresses its view that judged from any angle what-so-ever the merger of the two purely Oriya States of Seraikella and Kharswan in Bihar is wholely unjust and undemocratic and therefore this meeting urges upon the Union Government to take immediate steps to retransfer Seraikella and Kharswan to Orissa, and thus rectify the grave and continuing injustice done to the people of these two States.

The President of the meeting be authorised to send copy of the resolutions to quarters concerned.

Sd/- Radhey Nayak
President of the Meeting

Copy forwarded to :— (1) Prime Minister, Government of India, New Delhi, (2) Minister for Home Affairs and States, (3) President, Seraikella and Orissa Assembly for the restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (5) Chief Minister, Orissa, (6) Chief Secretary, Orissa, (7) Leader of the Opposition, Orissa Assembly, (8) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I. and (9) Press.

President of the Meeting
Sd/- Radhey Nayak

Source: KC Dash, Digitized by PPRACHIN, SOA

RESOLUTION NO. 2.

Whereas, Seraikella and Kharswan are two purely Oriya speaking tracts, and whereas the change over of the medium of instruction and the court and the official language from Oriya to Hindi inspite of the solemn assurances of the Chief Minister of Bihar, for perpetuating the existing Oriya language and culture of the two States is causing serious hardship and inconvenience which is contrary to the spirit of the Constitution of India, this meeting of the citizens of Seraikella and Kharswan demand that the President of India be pleased to take necessary action under Article 347 of the Constitution of India for the Official recognition of the Oriya language for the purposes of Courts, Schools and Offices in these two erstwhile Orissa States.

Sd/- Radhey Nayak
President of the Meeting

Copy forwarded to :—(1) President, Indian Union, Rastrapati Bhawan, New Delhi, (2) Prime Minister, India, (3) Minister for Home Affairs and States, (4) Chief Minister of Bihar, (5) Chief Secretary, Bihar, (6) President, Seraikella and Kharswan Restoration Committee, (7) Convenor, Advisory Committee of Orissa Assembly for the Restoration of Seraikella and Kharswan and other outlying Oriya speaking tracts, (7) Chief Minister, Orissa, (8) Chief Secretary, Orissa, (9) Leader of the Opposition Orissa Assembly, (10) General Secretaries, U.P.C.C., G.P., P.S.P., C.P.I. and (11) Press.

Sd/- Radhey Nayak
President of the Meeting

APPENDIX F 7

The following resolutions were passed in a public meeting held at the Municipal ground, Seraikella on 19.8.53 under the Chairmanship of Natasekhar Sri Banabehari Pattanayak :—

RESOLUTION NO. 1.

This general meeting of the citizens of Seraikella do hereby resolve that the N.R.H.E. School at Seraikella which is in existence since 1922 and associated with the name of the father of the present Ruler having satisfactory results to its credit should on no account be bifarcated by separation of the M. E. Classes from Secondary Classes. This High School, one of the best Schools in the Ex-Eastern States Agency was suitably staffed with trained and experienced Teachers having ¾ of the students reading through Oriya medium. Some of the existing staff who have been working

Source: KC Dash, Digitized by PPRACHIN, SOA

since Ruler's regime have now been declared unqualified by the Managing Committee who in making recommendations for appointment of teachers adopted no principle but was simply guided by nepotism and favouritism in as much as they ignored to consider the requisite qualification for the posts advertised for the High School.

This meeting also strongly condemn the Government policy of bifarcation and it is apprehended that it has been done purposely with a view to suppress Oriya language and culture by effecting the bifarcation in Seraikella and Kharswan only to the exclusion of the other Government High Schools in other parts of the State of Bihar.

This meeting further resolves that the Government should atonce withdraw their decision of separation and maintain all the eight classes as before and the present staff serving since Ruler's regime should be absorbed in the Provincial Cadre in consideration of their past services and experiences.

RESOLUTION NO. 2.

This meeting of the citizens of Seraikella resolve that in Provincializing the Seraikella Victoria Hospital (which was equipped as District Hospital during Ruler's regime) has reduced its status and have terminated the services of some of the employees working since Ruler's regime and thereby ignored and violated the terms of Agreement entered into between the Ruler of Seraikella and the Government of India.

This meeting desires that the existing staff be absorbed in the Provincial Cadre.

It is also further resolved that the Rural Dispensaries at Adityapur, Gamariah and Keraikella be kept under the direct management of the Government instead of handing over to the District Board and the staff there under should be absorbed in Provincial Cadre.

RESOLUTION NO. 3.

It is resolved that the citizens of Seraikella are surprised to find the circular issued under the signature of S.D.O., Seraikella regarding maintenance and repair of temples and shrines outside the Palace compound of the Ruler by P.W.D. and inviting claims and objections thereto. The citizens of Seraikella strongly feels and urge upon the Govt. of Bihar not to interfere in any manner in the religious matters and sentiments of the people and maintain the statusquo undisturbed untill a satisfactory solution is arrived at about the mode of management of temples and shrines and pujas therein according to the traditional and customary manner.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX F 8

THE HUMBLE MEMORIAL ON BEHALF OF THE PEOPLE OF SERAIKELLA AND KHARSAWAN STATES

TO

HIS EXCELLENCY SRI C. RAJAGOPALACHARI,

GOVERNOR GENERAL OF INDIAN DOMINION,

NEW DELHI. CAMP—PURI (ORISSA)

Source: KC Dash, Digitized by PPRACHIN, SOA

To

His Excellency Sri C. Rajagopalachari, Governor General of Indian Dominion, New Delhi, Camp—Puri (Orissa)

Your Excellency,

Your humble Memorialists, the unfortunate people of Seraikella and Kharswan States, originally in the Orissa States Agency and also originally integrated with the Province of Orissa according to the December, 1947 Agreements entered into by our respective Rulers, but subsequently transferred to Bihar according to the 18th May, Government of India Communique, feel considerably aggrieved at the administration of these two States by Bihar and most fervently pray for immediate restoration of these two States to Orissa.

From pre-historic days our social, economic, cultured and religious contact has been with the people of Orissa. Our recorded history has been kept in the Oriya language and it goes to show that for generations together, we have been maintaining closest possible social relations and contacts with our brethen, the Oriya whom we always consider and even now consider as the blood of our blood and the bones of our bones. Historically, racially, linguistically, culturally and as far as religion, reflected by religious rites and customs is concerned, we are as genuine Oriyas as the fortunate inhabitants of the political Province of Orissa to-day. We were and are still under the Utkal University in the formation of which our Raja Saheb had taken a leading part. We have been regularly sending our representations to the Utkal University Senate at Cuttack. Oriya is the court language of these two States and the records are maintained in Oriya. Education has been continuing through the medium of Oriya-Language, though the Bihar Administration is now attempting to impose the Hindi language and foist Hindi schools in these two States in place of Oriya schools.

It is in Orissa and Orissa States that the Prajamandal Organisations were first started having Provincial Head Quarters at Cuttack. It is common knowledge how the Orissa States Committee which was presided over by the present Premier of Orissa in the Report of 1938 were the first to envisage and demand the integration of the Orissa States in which they definitely included Seraikella and Kharswan States with Orissa.

The Government of India, as may be seen from paragraph 71 at page 17 of the White Paper on States accepted the recommendation of the Atlee Sub-committee of the Simon Commission as also the distinct and definite recommendation of the Orissa

Source: KC Dash, Digitized by PPRACHIN, SOA

States Committee which held that integration of all the Orissa States was the only satisfactory solution for the well being of the people of those States. It was in consonance with this decision that Hon'ble Sardar Patel on behalf of the Government of India entered into agreements dated 14th and 15th December, 1947 with the Rulers of Kharswan and Seraikella for integration of these two States with the Province of Orissa. It is therefore clear that Government of India had absolutely no doubt in their mind that both the Rulers as well as the subjects of these two States desired integration with Orissa with whom they had long standing social, economic, linguistic and cultural affinities. The Ruler of Seraikella immediately after his return from Cuttack after signing the agreement, in a public meeting explained the position leading up to the signing of that agreement and advised the people to accept the inevitable and remain with their brethren in Orissa, which they all sincerely and gladly accepted.

Owing to certain unfortunate incidents resulting in firing by Government on the 1st of January, 1948, at Kharswan and due to machination of Bihar so well known in official non-official circles, there was certain amount of unrest in these two States. - Bihar seized this opportunity which was more or less its own creation and put its claim over these two States. There was a great tussle between Bihar and Orissa over the issue and the Government of India was wise enough to appoint a Judicial Tribunal presided over by an eminent Judge of the Bombay High Court to ascertain the (1) Wishes of the people, (2) Language and cultural affinities and (3) Administrative convenience. We were expecting a fair and impartial solution of our problem through the judicial tribunal but to our utter surprise and misfortune these two States of Seraikella and Kharswan were placed under the Bihar Government without any tribunal and thus we, the people were debarred from exercising our fundamental rights of self-determination.

It is really a matter to be deeply deplored that in this subsequent move to have Kharaswan and Seraikella States transferred to Bihar the wishes of the people of these two States were not at all consulted and we were left completely out of the picture. We are strongly and definitely of opinion that the expression "States" includes the Rulers as well as the subjects of the States and in a matter of such vital and far-reaching importance effecting the transfer, all possible steps should have been taken to ascertain the will of the people and has absolutely no legal standing and particularly without agreement or consent of the people. Such a serious thing as the cutting off all cultural, linguistic, social and economic affinities should not have been accepted by the Government of India. This temporary acceptance of transfer against past associations and natural ties and affinities have created cultural, social and linguistic complications which are now so rampant in India and for which there was recently a Satyagraha movement in the neighbouring district of Manbhum. The notification of final integration with Bihar under the circumstances cannot therefore be held as just, valid or legal

Source: KC Dash, Digitized by PPRACHIN, SOA

These two States have, practically speaking, no Hindi or Bihari speaking population. Seraikella State had prepared statistics on language basis in 1941 and the figures of 1941 are as follows :—

Seraikella	Total population—1,54,884
Oriya	79,925
Bengali	10,273
Hindi	869

The Census figures of 1941 reveal that there are 51 per cent Oriya, 6.5 per cent Bengali and an insignificant 0.5 per cent Hindusthani population. As a matter of fact barring a few business-men of outside Bihar and a few service-holders, the rest of the 0.5 per cent represent the floating population in the State. Similar are also the figures for Kharsawán.

. The attempt of the Government of Bihar to thrust their language and culture on the people including abolition of all religious institutions, customs, rites and functions, together with an administration which is wholly unsympathetic and alien, is opposed by all sections of the people who are not only willing but are only too anxious to be placed back in Orissa. We the people of Seraikella had requested the Ruler to re-open the question and accordingly he had seen the Hon'ble Deputy Prime Minister of India and the Minister of States at Dehradun on June 15, 1949. In his letter No. O.F.6/49-251 of the 16th June, 1949 to Hon'ble Sardar Patel and subsequent letters to the States Ministry, he has unequivocally wished for the restoration of the State to Orissa.

Innumerable resolutions protesting against the merger with Bihar and praying for reversion to Orissa by different sections of the people and organisations were sent to the Government of India and two delegations of the combined Organisations of all the Parties have waited upon the States Ministry once in January and another in August, 1949, for the same purpose.

It has already been submitted above that there was absolutely no justification that Government of India made out at the time of effecting the transfer as a purely temporary measure on the ground of administrative convenience now falls to the ground after the integration with Orissa of the State of Mayurbhanj which is just contiguous to these two States.

Your Excellency's humble memorialists, the people of Seraikella and Kharsawan strongly feel that they can never be happy under Bihar as they have nothing in common with Biharis. The last eighteen months of Bihar administration unmistakably shows that there is only too apparent and distinct a line of cleavage between the rulers and the ruled—the Bihar officials with their handful of service quota holders and the rest of the vast multitude of the population of these two States. The marked line between the rulers

Source: KC Dash, Digitized by PPRACHIN, SOA

and the ruled which was discernible between the British and the Indian masses in pre-independence days throught India is distinctly and in a more aggravated from discernible between the Bihari officials and the Oriya population here in these two States. This line is more marked than before since the 1st August, 1949, the day of the formal merger of these States with Bihar when Oriya inhabitants were singled out and mercilessly beaten in open streets of Seraikella and inhumanly treated. The Bihar officials in their vainglory have not even spared to slander our women folk. It has been our sad lot to feel like a vanquished and conquered people when the whole of India is pulsating with new and fuller life and breathing the free air of independence.

Our ancient arts and culture of which the world famous "Chhow Dance" is the highest expression, is at grave peril of being extinct ere long. The "Chhow Dance" of Seraikella is one of the classics of India like the Kathakali, the Kathak, the Bharata Natyam and the Manipuri, and is a glory to the Oriya culture and a pride of India. This "Chhow Dance" has been seen and highly appreiated by Mahatma Gandhi, Rabindra Nath Tagore, Pandit Jawaharlal Nehru, Srimati late Sarojini Naidu, the Maharaja of Bhavnagar and has been seen in Pandit Jawaharlal's residence by thousand of delegates of the foreign countries who attended the last Asian Relations Conference in New Delhi. Systematically also the Srikala Pith, the Dance and Culture Centre is being starved; its funds frozen and its functions immobilized. The Bihar Government have stopped payments for Puja expenses for the presiding Deities of the States. Other religious ceremonies and functions are also being starved.

Our court language has always been 'Oriya' since time immemorial and during the Rulers regime. Though the Hon'ble Prime Minister of Bihar assured in public meetings the protection of Oriya language in schools and courts and of Oriya culture, it was too soon forgotten. The pledges have been completely broken and orders have been passed and ruthlessly followed introducing Hindi as the Court language.

In all spheres of administration there is an over anxiety to introduce Hindi by direct and indirect methods.

It is simply inconceivable that Biharis who are almost strangers in the land being almost nil should dominate over the vast Oriya population, destroy their language and culture, taboo anything that is Oriya—all this being cleverly engineered and thoroughly perfected move with the ulterior object of thwarting Oriya speaking tracts in Bihar from eventual merger with Orissa in the event of redistribution of Provinces on linguistic basis to which the Congress and the Congress Government are pledged.

Your Excellency will graciously condescend to picture in Your Excellency's mind on the one side people trying to stick to their language and culture and on the other

Source: KC Dash, Digitized by PPRACHIN, SOA

side the powerful, all pervading Governmental engine of oppressions and ruthless immolation of anything Oriya. Unless some immediate steps are taken in terms of the December, 1947 Agreement and under the Extra Provincial Jurisdiction Act before the new Constitution comes into effect and if the question of reversion to Orissa is put off to a later date, we the unfortunate people of Seraikella and Kharsawan are without any vestiege of doubt that we will find ere long, our language and culture totally extinct.

Here is, we the humble and oppressed people of Seraikella and Kharswan feel, an immediate task for Your Excellency, in the name of humanity and down-trodden oppressed people to interfere and set right the situation by re-transfer of these States to Orissa, so that the people of these two States may be saved from inevitable extinction of everything precious and dear to them and be permitted to feel the glow of Indian Independence and live proudly side by side with other Indians as a free and independent people.

SERAIKELLA,
The 3rd December, 1949.

WE BEG LEAVE TO SUBSCRIBE
OURSELVES
YOUR EXCEYYENCY'S HUMBLE MEMORIALISTS.

APPENDIX F 9

RESOLUTION PASSED IN A GENERAL MEETING OF THE CITIZENS OF SERAIKELLA AND KHARSWAN AT SERAIKELLA ON 15-12-53.

RESOLVED that this meeting of the Citizens of Seraikella and Kharswan do hereby reiterate the representation submitted on our behalf by Sri Mihir Kabi, M.L.A. on 4.11.53 to the Hon'ble Prime Minister of India and Hon'ble Minister for States and Home Affairs, Government of India, demanding immediate transfer of these two States of Seraikella and Kharswan to Orissa, without referring the issue to the proposed High Powered Commission.

The President of this meeting is authorised to forward this resolution to proper Quarters.

Dhanu Majhi
President of the Meeting
15-12-53.

Source: KC Dash, Digitized by PPRACHIN, SOA

APPENDIX G

Chhaw dance based on Odasi tune.

ne of Dance item	Raga or Ragini	Reference	Oriya Quotations in Devanagri Script
Swapan Purir Rajkumari	Deshakshya	Sangit Chintamoni P. 29 by Maharaja Udit Narayan Singh Deo of Seraikella	लीतक धार हाररे कुचकुंभ मरडना ज्ञिर सिंधूपरा वन्धू आचरण करना
Sikari	Dhippa	Local Lullaby	धाइँ आइला पाइक भाइ, दहि खाइंला चारि पाइ, गऊडू गि माऊसि हेला थन्दा रें
Durga (Mahisasurabadha)	Bangalasri (Rajbije)	Baidehisha Bilas of Upendra Bhanj P. 788 (4th Part).	वरि विभावरि याऊ येवे भारे
Aleya	Asadasukla	Upendra Bhanja (Sangit)	दिने करुथिला धीर वरणा— वान्चवी वीइला खेलिवा पशा पशा खेल मोते आसइं नाहिं— सार पडिले दान देवि वाहि से चतुरी वालो सार वाल्कि नेला हल्दि कालि ।
Radha Krishna	Bhairab	Gopalkrushna	से सिना तुआदिरे, व्रजविन्नू आसि - पङ्कु पलाना
Chendrabhaga	Saberi	Kabisurjya Granthabali P. 94	कि हेलारे संगात, कहित तुहइं भारतीरे कालि या दुरु देखि कलना कला मो आंखि कलाइन्दिवर आरतिरे ।
Hansa (Swan)	Kedar	Kahisurjya Granthabali	. खेललील खंजनाखि कि साहस कलुरें खराप तु हेलूरे
Madhukaitav	Basanta Baradi	Udit Uarayan Granthabali	ए वसन्त काल काल विरहि जने फुल फुटिले वने

Source: KC Dash, Digitized by PPRACHIN, SOA

Name of Dance item	Raga or Ragini	Reference	Oriya Quotations in Devanagri Script
9. Marumaya	Paraja	Gitabali by Maharaja Udit Narayan Singh Deo	आऊ न कर निराश रे वान्धत्री सरल हृदया दुर कले द्या हेंव वड़ अपयश रे
10. Nabika	Athatali	Malika S. K. Acharjya	वेदनारे मधु देल वीलि वंधु पीरति लागिला भल अधर हसरु वासना वरजि मागिनेलि आंखिजल ।
11. Prajapati		Premjamuna by S. K. Acharjya	फुलर कटिरे गठिलि माला, प्रिया वीलि देलि गले प्रियागी दलिल चरण तले
12. Sagar 13. Dandi 14. Kuiliduba	Chala Ghanta Kedar	Baideshisa Bilas P. 770.	वसिपूरे वशीभुत वामरे लङ्केश ये वीइला विपत्ति उत्पत्ति ये सम्पत्ति गला नाश ये ।
15. Nagarchi		From Gopal Krushna	कदम्ब मूले वंशी वाजिलारे संगात, राधादम्भशिखरि भाजिलारे
16. Guruda Basawki		Gopal Krushna Padyabali	पद्म फुल तोलिवाकु न या वनमाली, पद्म वने अछि काली

Source: KC Dash, Digitized by PPRACHIN, SOA